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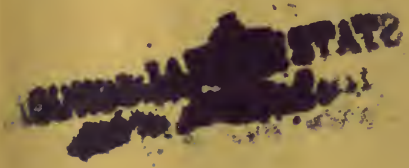

MENTAL DISCIPLINE,

WITH REFERENCE TO THE

ACQUISITION AND COMMUNICATION

OF

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KNOWLEDGE,

AND TO EDUCATION GENERALLY.

TO WHICH IS APPENDED

A TOPICAL COURSE OF THEOLOGICAL STUDY

By Rev. Davis W. Clark, A. M.

EIGHTH THOUSAND.

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PREFACE.

THE history of the little volume, herewith presented to the public, is simply this. While engaged some years since in academical study as principal of a seminary, the subject of mental discipline often passed in review; and for the most part, the principles imbodied in this treatise were discussed and enforced by the author in connection with the study of mental philosophy. More recently the work of H. F. Burder, on "Mental Discipline," has fallen into his hands. That work, so far as he knows, is not in very extensive circulation in this country; nor is it, in some of its parts, precisely adapted to general use among us, being "addressed particularly to students in theology and young preachers," among whom a course of mental training and a style of preparation were

used, not altogether feasible among us. This treatise has been constructed pretty much on the same plan as that of Burder; and in the first and second parts, will be found most that was valuable in his work, accredited to him simply by marks of quotation. These, however, form but a small part of the present volume. Some few of the general precepts are also expressed in his language.

In addition to this, the author has everywhere sought for "helps" and "authorities" in the composition of this work. It would have been less labor, and required less time to write out an original work, without stopping "to consult authorities;" but he believed his pages would be enriched by the observations of the profound thinkers in the science of mind.

As to the manner in which the author has executed the task he has undertaken, he leaves to those who may *study* his work to judge.

THE AUTHOR.

INTRODUCTION.

OBJECT AND PLAN OF THE WORK.

The author of this treatise has entertained the idea that a few hints on the subject of mental discipline might be useful, and not unacceptable to many who are endeavoring to make intellectual improvement. He has not designed any philosophical analysis of the powers of the mind, preparatory to an extended and complete system of mental discipline, but simply to offer practical hints, in the most concise and simple form. This will account for the didactic style which has been employed throughout the work, as being best adapted to conciseness and

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clearness, and also for what many will deem the paucity of the illustrations. With the same object in view, the author has been obliged to dismiss in a summary manner some topics that might have called forth an extended discussion. He trusts, however, that the style will be found sufficiently terse for profit, and the illustrations sufficiently copious to render the work useful to every class and grade of toilers for intellectual wealth.

The work embraces mental discipline with reference to the two great practical objects of all education, namely, the *acquisition* and the *communication* of knowledge. The first is preparatory to the second, and should by no means be considered the less important of the two. Dr. Barrow very justly remarks, "that the communication of truth is only

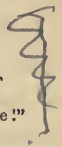
half of the business of education, and is not even the most important half." On the other hand, Mr. Locke, with equal explicitness, asserts, "The improvement of the understanding is for two ends; first, our own increase of knowledge; secondly, to enable us to deliver that knowledge to others. The latter of these, if it be not the chief end of study in a gentleman; yet it is at least equal to the other, since the greatest part of his business and usefulness in the world, is by the influence of what he says, or writes to others." It is evident, then, that every complete system of education must comprehend these two objects, and to one who desires to benefit his fellow-men, in any public profession, the latter is as important as the former.

The discipline of mind with reference to "the acquisition of knowledge," consists in the invigoration

of our intellectual powers, and in the formation of those mental habits that will facilitate subsequent attainments —enabling the mind successfully to grapple with and overcome difficulties, to thread the intricacies of logic, to discriminate between the real and the sophistical in reasoning, and to obtain clear, precise, and comprehensive notions. Its discipline with reference to the "communication of knowledge," implies such training of our faculties, and the acquirement of those mental aptitudes, which will enable us to impart the knowledge we have obtained, in a lucid, concise, impressive, and effective manner. It might appear, on first sight, to some, that those attainments would necessarily accompany each other, but observation clearly shows that such is not the fact. Large acquisitions of knowledge, and great ability to ac-

quire, are not unfrequently found in connection with feeble powers of communication. There is not less point and truth, than satire, in those lines of Young:—

> "What numbers, sheath'd in erudition, lie
> Plunged to the hilts in venerable tomes,
> And rusted in, who might have borne an edge,
> And play'd a sprightly beam, if born to speech,
> If born blest heirs of half their mother's tongue!"



The first part of the following treatise, namely, that with reference to *the acquisition of knowledge*, is of general application to all who are desirous of cultivating their intellectual powers—whether with or without reference to any of the learned professions. And especially will it be found useful to the student in the earlier stages of his academic or collegiate course. An early attention to some of these principles may not only facilitate such in their studies, but lead them to the acquisition of

such habits as will beneficially affect their whole mental character.

To the second part, or that which has reference to *the communication of knowledge*, it was necessary to give a specific direction. It has been, therefore, composed with reference to students in the ministry, though most of the suggestions are equally applicable to all whose professional calling imposes on them the exercise of public speaking. The great design of the author was to suggest those mental habits that would give efficiency and power in public discourse.

Part third relates to the "diversities of mental character," and is designed to show the importance of a careful observation of our mental susceptibilities, and a well-directed and energetic use of them in order to the true development of the intellectual character. The varieties of mental

character, from whatever cause they may result, often require different modes of training and discipline. Hence the importance, to him who would have his powers properly balanced and regulated, of carefully discriminating the various grades of intellectual character, and especially of determining the class to which his own mind belongs, that he may choose an appropriate system of mental discipline. It was the design of the author, in this part of his treatise, to present, not a systemized view, but such aspects of the subject as should show it worthy of important consideration in reference to the discipline of mind.

To the work has been appended a "Topical Course of Theological Study," that is, a list of the leading doctrines and principles in a complete course of Christian theology

has been made out, and reference made under each topic to sources of information upon that special subject. The list of authors referred to has been restricted, so as to bring the number of books it would require within narrow limits. This course will be useful to the theological student, both by assisting to systemize his studies, and by leading him to valuable sources of information on each topic of inquiry.

D. W. CLARK.

New-York, September, 1847.

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MENTAL DISCIPLINE.

PART I.

MENTAL DISCIPLINE WITH REFERENCE TO THE ACQUISITION OF KNOWLEDGE.

SECTION I.—*Endeavor to impress upon your mind the importance of mental discipline.*

MENTAL discipline is the primary object of the education (*educo*) of the intellectual faculties. It is not so much its object to *fill up*, as to *draw out*; not so much to store the mind with *ideas*, as to *develop its powers*. Mr. Locke has somewhere remarked, "that a great and paramount object of our present investigations is, to prepare the mind for future investigations." And any system is not so much to be valued for the number and variety of ideas it imparts, as for the symmetrical development of our mental powers which it produces. What Seneca says of the body, has not an inapt application to the mind,—*Fastidiosis stomachi multa degustare, quæ ubi varia sunt et diversa, inquinant, non alunt.* A mind overloaded with ideas, yet wanting in mental discipline, is not unlike the stomach, whose digestive organs are impaired, but which is overloaded with nutricious aliment.

The attainment of a proper discipline of the intellectual powers should be a direct object of pursuit with the student.* In laying his plans, and selecting his course of study, this ought to be a preponderating motive to influence him. As it is, the object is too often the simple attainment of so much knowledge, rather than so much power. It may be objected that the two go hand in hand, and necessarily accompany each other. Here, we may safely admit, that our systems of liberal education have been so wisely adjusted, that while a specific amount of knowledge is required as a condition of graduation to literary honors, the development of the intellectual powers is also sought as a paramount object. It is not distinctly stated to the student, "You must have so much mind;" but it is presumed that the acquisition of so much knowledge will give so much mental capacity and strength. How often is this expectation disappointed! What multitudes go out from our schools of learning, *crammed*, but not *educated;* and how many "wandering stars" in the firmament of intellect discover to us that great acquisitions of knowledge are not necessarily accompanied by a symmetrically developed and well-regulated intellect!

Let him, then, who enters upon a course of mental training, say within himself, "I must have mental power, if I obtain nothing else." With this, knowledge can be acquired for use; without it, knowledge acquired, cannot be used. With this ob-

* The author has here, and in other parts of this treatise used this term in its widest sense.

ject before him—armed and stimulated by this determination, he will tire over no study. No *cui bono?* will drop from his lips, as he pores over classic pages, or threads the intricacies of metaphysical or mathematical science. Instead of being led along hoodwinked to the acquisition of knowledge, of whose practical use he can form no conception, the direct aim and practical end of these studies will become apparent, and stimulate him to renewed exertions to reach the goal.

SECTION II.—*Endeavor to form a correct estimate of your own powers.*

Every individual, undoubtedly, forms some kind of an opinion of his own mental powers and capacities. "His opinion may have been formed in very early life, and may have been modified by frequent comparisons between himself and his associates, as well as by the commendations or animadversions of his superiors. But, after all, this estimate may be exceedingly incorrect. It may be by far too favorable; or it may be by far too unfavorable. In either case the influence will be prejudicial.

"If the estimate be *too favorable*, not a few evils may be generated, of which the tendency will be to obstruct intellectual progress. It may be expected to produce that pride and complacency, which will conceal from the individual the defects of his capacities and attainments, enfeeble the stimulus to exertion, and render him impatient, if not indignant, when deficiencies are exposed of which he was not

aware, and errors which he is not prepared to acknowledge." It may also induce a person to enter prematurely on a species of intellectual effort to which his mental energy is inadequate. Mr. Locke, after affirming that the faculties of the mind are improved by exercise, says, "Yet they must not be put to a stress beyond their strength. *Quid valeant humeri, quid ferre recusent*, must be made the measure of every one's understanding, who has a desire, not only to perform well, but to keep up the vigor of his faculties. The mind being engaged in a task beyond its strength, like the body, strained by lifting at a weight too heavy, has often its force broken, and thereby gets an unaptness or an aversion to any vigorous attempt ever after. The understanding should be brought to knotty and difficult parts of knowledge that try the strength of thought, and a full bent of mind, by insensible degrees." *Ferret taurum qui tulit vitulam.* The ardent and self-confident, presuming on energies they do not possess, and impatient at the slow progress of disciplinary improvement, rush forward into departments of science for which they are unprepared. Here they are baffled with unexpected difficulties; disappointment succeeds to the ardor of self-confidence; and in the end they retire from the pursuits of knowledge in disgust

If the estimate be *too unfavorable*, the effects are of an opposite character, but equally injurious to intellectual progress. Such an estimate may excite humility and modesty, and thus exert a beneficial moral

nfluence; but it unquestionably tends to depress the mind, and deter the individual from engaging in those intellectual enterprises that might be prosecuted with success. Those who have been most distinguished for intellectual power, as well as for the success that has crowned their efforts in the various departments of human learning, have possessed, in general, a characteristic modest appreciation of their own powers. But, along with this characteristic modesty, they have also possessed an invincible determination of spirit and an indomitable energy of action, that stood appalled at no obstacle, and shrunk from no labor. "Many pursuits appear, on a distant and indistinct survey, to be environed by insurmountable obstacles; whereas, on a nearer approach, the difficulties become less formidable, and soon entirely disappear. Many of the early attempts which mental discipline prescribes are onerous and irksome to those who are only beginning to cultivate habits of intellectual exertion; and the minds of some who are not deficient in ability, may be ready to shrink from a task to which they imagine themselves unequal. Let them guard against such an estimate of their own powers as would discourage vigorous exertion, and impede the march of intellect, of which it may be said with undoubting confidence—'*vires acquirit eundo.*'"

We have here spoken of our *settled judgments* concerning our powers; and not of those hasty and vacillating notions of them, that are passing more or less in the minds of all. A temporary success, es-

pecially if it be unexpected, has a tendency to exalt our notions of our powers; on the other hand, a temporary want of success tends to depress them. With most persons, the alternations of success and disappointment in a measure counteract the effects of each other; but when either are long continued, the notions they produce are apt to acquire the permanency of settled conviction. Hence it is, that a few failures completely dishearten the timid; and, on the other hand, a few casual instances of success beget in the minds of the weak and vain the abiding conviction that they "possess a genius." It is difficult to determine whether the imbecility of the one, or the pedantic vanity of the other, should most excite our commiseration.

SECTION III.—*Let not your estimate of the importance of the various branches of study be formed merely from the consideration of their practical bearings upon the business of life, but also from their tendency to promote the discipline and improvement of the mind.*

"Life is short, art is long," is a homely, but expressive adage. The departments of human learning are so numerous and comprehensive, the powers of the mind are so limited, and the time to be devoted to literary and scientific pursuits is at longest so short, that a selection is absolutely necessary. When circumstances will admit of but a limited course of study, this selection should be eminently practical, and have a direct reference to the business of life. It is folly for those to be dabbling in ancient

languages, who have allotted to their studies hardly sufficient time to acquire a knowledge of their mother tongue; or to skim over the higher departments of science, when they have hardly time to become well grounded in elemental English. But even in this hurried, practical education, if education it can be called, an ultimate reference should be had to the invigoration of the mental powers. "All education," says Dr. Labaree, "may be regarded as practical; it aims to qualify students for the various duties of life; and every branch of study is supposed to have a bearing, more or less directly, upon this point. Some studies, however, are intended mainly for mental discipline, while the knowledge acquired cannot be applied to the ordinary purposes of life. The higher departments of mathematics, for instance, would be of little practical service to the farmer, but the common principles of arithmetic might be employed by him in the transactions of every-day business. The study of the Latin and Greek languages is happily adapted to the cultivation of the mental faculties generally; but these languages are not now the medium for communicating thought, or of acquiring useful information, and therefore a knowledge of them does not necessarily constitute a part of practical education. Classical study, we believe, is essential to finished scholarship; but if a youth can devote no more than two, three, or four years, to academical studies, we are quite sure that the other branches of learning have stronger claims upon his attention. There are departments of science, which

will develop and discipline the intellectual faculties, and, at the same time, furnish the mind with gratifying and useful information."

But when circumstances admit of an extended course of study; especially when the individual designs to engage in the pursuits of literature, or to enter one of the learned professions; at least, in the earlier stages of his course, the development of the intellectual powers should be the primary object of attention. In education the ends are continually mistaken for the means; and it is almost universally forgotten that elementary education is far less intended to qualify for any specific pursuit, than to give development and energy to the mental powers. "In a liberal education there is much that is preliminary. No superstructure should be attempted till the basis be rendered broad and firm. The first object of solicitude should be to give vigor and expansion to the faculties of the mind; and whatever pursuits are best adapted to secure this end should be selected by the instructor; and by the learner should be regarded with interest, and prosecuted with ardor. Let him not imagine that they are of inferior importance, because he cannot discern any direct connection between them and the leading object of his professional career. Let him rather inquire into their tendency to subject his mind to a salutary discipline, and to form those habits of thought and study by which his future progress may be directed or facilitated. The student in theology, for example, may perhaps entertain doubts with re-

gard to the utility of studies in *mathematics*, or in *the philosophy of the human mind;* yet it is not difficult to exhibit the direct and powerful tendency of these pursuits to generate habits of incalculable value to those who, in the discharge of their professional engagements, will find occasion for the exercise of accurate discrimination, and the power of conclusive reasoning. Could it even be shown that the researches of mathematical science and of mental philosophy would impart but little information of real value, still it might be contended, that the advantages accruing from the very efforts of intellectual energy which they call forth must secure to the student an ample remuneration for his expenditure of time and labor."

The above views, expressed by Mr. Burder, are thus confirmed by Dr. Thomas Brown :—"In some former *severe* discussions, like the present, I endeavored to extract for you some little consolation from that very fortitude of attention which the discussion required,—pointing out to you the advantages of questions of this kind, in training the mind to those habits of serious thought and patient investigation, which, considered in their primary relation to the intellectual character, are of infinitely greater importance than the instruction which the question itself may afford. '*Generosos labor nutrit!*' In the discipline of reason, as in the training of the athletæ, it is not for a single victory which it may give to the youthful champion that the combat is to be valued, but for that knitting of the joints and hardening of the muscles,—that quickening of the eyes and collected-

ness of effort, which is forming for the struggles of more illustrious fields."

SECTION IV.—*Endeavor to acquire the habit of applying the mind, with full vigor and undivided attention, to every intellectual pursuit in which you engage.*

Intellectual habits detrimental to any worthy acquirement are often engendered by a careless exercise of attention. "If there can be anything," says Dr. Reid, "in matters of mere judgment and reasoning, worthy the name of genius, it seems to consist chiefly in being able to give that attention to the subject which keeps it steady in the mind till we can survey it accurately on all sides." The vigor of intellectual power, as well as the actual knowledge we may obtain, must depend in a great measure upon our habits of attention. Sitting with a book before you, or dozing over one with dreamy indifference, *is not study.* Neither are those oft intermitted efforts, that are made by some, worthy of the name of study. "Would you deserve to be called a student," says one, "you must learn to abstract your mind from everything else, and fasten it upon the subject before you. If it wander, bring it back, and chain it to the subject again." Continue thus, till you have fully formed the habit of applying the whole attention to whatever subject of investigation you undertake, *with fixed and intense thought.* This one habit is of more value to him who would extend his researches and enlarge the dominion of his thought, than the possession of a superficial knowledge of half-a-dozen

languages without it. The mighty intellects of every age have been distinguished for this power. It is said of Seneca, that, in the midst of the bustle of an encampment, he fell into a profound meditation, and stood, with the immobility of a statue, from one morning till the sun rose on the next. The celebrated mathematician of Syracuse, Archimedes, was so absorbed by his mathematical researches as not to be disturbed by the invasion and capture of the city by a hostile army. Cardan is also said to have brought himself into such a state as to be insensible to all impressions. When the servant that attended upon Locke, some hours after the usual time for his taking his meal, had uncovered the dish, he would often find the food he had prepared untouched. To the same point is the expressive declaration of Sir Isaac Newton concerning himself, "that whatever service he had done the public, was not owing to any extraordinary sagacity, but solely to *industry and patient thought*."

This concentration of the intellectual power is not to be confounded with that state of mind usually denominated reverie. The latter results from an inability to fix the attention strongly upon any one subject, and is, in fact, composed of fugitive and disconnected thoughts; while the former, even when exerted to such a degree as to produce absence of mind, consists in the concentration of the whole intellectual energy upon one point, to the exclusion of every other subject. This will account for the absent-mindedness which has often characterized

profound thinkers. "Indeed," says the author of The Philosophy of Sleep, "all studies which require deep thinking are apt to induce mental absence, in consequence of the sensorial power being drained from the general circumference of the mind, and directed strongly to a certain point. This draining, while it invigorates the organ of the particular faculty toward which the sensorial energy is concentrated, leaves the others in an inanimate state, and incapacitates them from performing their proper functions; hence, persons subject to abstraction are apt to commit a thousand ludicrous errors." Newton, in a fit of absence, made a tobacco-stopper of a lady's finger. The following well-drawn portraiture is much to the point:—"It is a case of one of the most profound and clear-headed philosophical thinkers, and one of the most amiable of men, becoming so completely absorbed in his own reflections, as to lose the perception of external things, and almost that of his own identity and existence. There are few that have paid any attention to the finance of the English nation, but must have heard of Dr. Robert Hamilton's 'Essay on the National Debt,' which fell on both houses of parliament like a bomb-shell, or, rather, which rose and illuminated their darkness like an orient sun. There are also other writings of his, in which one knows not which to admire most—the profound and accurate science, the beautiful arrangement, or the clear expression. Yet, in public, the man was a shadow; pulled off his hat to his own wife in the streets, and apologized for not

having the pleasure of her acquaintance; went to his classes in the college, on the dark mornings, with one of her white stockings on one leg, and one of his black ones on the other; often spent the whole time of the meeting in moving from the table the hats of the students, which they as constantly replaced; sometimes invited them to call upon him, and then fined them for coming to insult him. He would run against a cow in the road, turn round, beg her pardon, 'madam,' and hope she was not hurt. At other times he would run against posts, and chide them for not getting out of his way; and yet his conversation, at the same time, if anybody happened to be with him, was perfect logic and perfect music."

The above are extreme cases of mental abstraction, and the latter especially indicates an habitual state of mind hardly to be coveted. But the exercise of intellectual power, with reference to one point or subject, implies abstraction and concentration; and without these there can be no great exercise of intellectual power. Dr. Macnish, after stating that "the Edinburgh phrenologists" contend that those who have a large development of the organ of concentrativeness are peculiarly liable to fits of abstraction, says, "A good endowment of the power in question (concentrativeness) adds very much to the efficiency of the intellect, by enabling its possessor to apply his mind continuously to a particular investigation, unannoyed by the intrusion of foreign and irrelevant ideas. It seems to have been very strong in Sir Isaac Newton, whose liability to abstraction

has already been alluded to. 'During the two years,' says Biot, 'which he spent in preparing and developing his immortal work, *Philosophæ Naturalis Principia Mathematica*, he lived only to calculate and think. Oftentimes, lost in the contemplation of these grand objects, he acted unconsciously; his thoughts appearing to preserve no connection with the ordinary affairs of life. It is said, that frequently, on rising in the morning, he would sit down on his bedside, arrested by some new conception, and would remain for hours together engaged in tracing it out, without dressing himself!'"

This intense mental exertion, in which the mind is applied with full vigor and undivided attention to one definite subject, *is labor;* and the undisciplined mind will often shrink from it,—nay, is often utterly incompetent to it for any length of time. We are no less inclined to intellectual than bodily laziness. The formation of energetic business habits requires firm determination and persevering action. Before they are formed, the path of such a one will often seem rugged and uncomfortable to himself; but, when once formed, "they will constitute his life." Just so in the formation of our intellectual habits. The mind will at first shrink from the fatiguing drudgery imposed upon it; but, by insensible degrees, its powers of action and of endurance will become so strengthened, and its habits so confirmed, that it will greatly delight in that which was at first disagreeable and irksome. One great obstacle to the formation of these habits by the student, is the

influence of "wandering thoughts." These thoughts are constantly intruding themselves upon his studies; they are suggested by surrounding objects, or by circumstances deeply interesting to us, or by trains of thought with which the mind has become familiar; and, when once repelled, they recur again, and obstinately intrude upon the attention. They have perhaps a stronger hold upon the feelings or passions than the subject of study prescribed; they are perhaps more pleasing to the imagination, and fancy pleads for a little indulgence. Thus, a contest is going on between the student and his "wandering thoughts;" and, after awhile, he finds the mind fatigued with its exertion, while, at the same time, little or no advancement has been made in the subject of study: "A bootless effort," he exclaims, while he lays aside his book in disappointment and disgust. Not so fast, my young friend; the encounter in which you have been engaged is not so bootless as you imagine; the very exertion you have put forth has but strengthened your powers for a second and more successful conflict. Mr. Stewart thus explains the cause of our dissatisfaction and weariness:—"It is not an exclusive and steady attention that we give to the object, but we are losing sight of it and recurring to it every instant; and the painful efforts of which we are conscious, are not (as we are apt to suppose them to be) efforts of uncommon attention, but unsuccessful attempts to keep the mind steady to its object, and to exclude the extraneous ideas which are from time to time soliciting its notice."

Every battle gained in this conflict aids to insure the final triumph; every field surrendered, without a vigorous defense, tends to bring about final defeat

"Let, then, the mind of the student be deeply impressed with the conviction of the importance of this habit, and of the practicability of making great and indefinite progress in acquiring the power of fixed attention. Let him resolve that he will daily make the most vigorous efforts; that he will summon the full energy of his mind, whenever he is engaged in study; and that he will never tolerate in himself a habit of languid and intermitting application. Let him be assured that if he ever allows this, he not only loses his time, and frustrates his immediate object, but that he injures the tone and impairs the vigor of his mind. 'When you remit your attention,' said Epictetus, 'do not fancy that you can recover it when you please; but remember that by the fault of to-day you will be in a worse state to-morrow, and a habit of not attending is induced Why should you not preserve a constant attention? there is no concern in life in which attention is not required.'"

SECTION V.—*Endeavor uniformly to acquire clear and precise ideas on every subject of investigation you undertake.*

Few mental habits are of more consequence in the formation of the intellectual character, or exert a more decisive influence upon the reputation and standing of an individual in society, than this. It

s opposed to, and will be a preventive of, the habit of superficial observation and reflection, into which the great majority of men fall; it will lead, even where few of the advantages of early culture have been enjoyed, to the attainment of critical, extensive, and valuable knowledge; and it will secure for the individual the profound respect of his fellow-men, and enable him to exert a wide influence over them. In every community we shall find men whose judgment is regarded with deference by their neighbors; they are not always to be found among those who have enjoyed the greatest advantages of wealth or education; sometimes it is far otherwise. They are the men who are sought in all matters of controversy. If we carefully analyze the mental character of this class of men, we shall find that, in addition to moral integrity, one prominent feature of their character will be the habit we have here enjoined. Among the great luminaries of learning, especially those who have struck out new paths and explored new fields of knowledge, this has ever been a characteristic aquirement, not *endowment*, as too many suppose. Newton counted nothing accomplished till the truth sought "stood out in a clear and steady light." To this power are to be attributed, in a great measure, the clearness and simplicity which characterize the theological writings of Dr. Dwight. It is said of Dr. Emory, for some time a distinguished member of the Baltimore Conference, and afterward one of the bishops of the M. E. Church, that when a subject, by the heat and confusion of debate, had

become so complicated that the members hardly knew what to do with it, the doctor usually came to their relief. Sometimes he attempted no new argument, but simply disentangled and classified those already offered; so that each one could see for himself the bearing upon the precise point at issue; and, when he closed, the conference were generally ready to "vote."

To the attainment of clear and precise ideas, habits of careful analysis are necessary. A critical examination of the parts is necessary to the comprehension of the whole. To accomplish this the parts must be disentangled from the mass, and each particular examined by itself. Mr. Locke says, "The greatest part of true knowledge lies in a distinct perception of things in themselves distinct. And some men give more clear light and knowledge by the fair, distinct statement of a question, than others by taking it in gross, whole hours together. In this they who state a question do no more, but separate and disentangle the parts of it from one another, and lay them, when so disentangled, in their due order. This often, without any more ado, resolves the doubt, and shows the mind where the truth lies. In learning anything, as little should be proposed to the mind at once as possible; and that being understood, and fully mastered, proceed to the next adjoining part, yet unknown, simple, unperplexed proposition, belonging to the matter in hand, and tending to the clearing what is principally designed." The course here prescribed will not only tend to

clear and accurate knowledge, but will also produce independence of thought. It will free the mind from a slavish thralldom to the opinions of others. It will enable the individual to be, as the poet describes himself, "*Nullius addictus jurare in verba magistri.*" Alas, how many seem to be satisfied with being servile plodders in the track of others—mere children in leading strings! They are satisfied with a knowledge of the books they read, rather than of the subjects of which the books treat; and *ipse dixit* is their highest authority. The progress of the mind that investigates thoroughly will, at the outset, be slow; and the individual may acquire the reputation of dullness among his companions, and with indiscriminating teachers; but perseverance will insure to him ultimate success.

Never be satisfied, then, with looking at the mere surface of things; but push your inquiries to the utmost limit of your ability. Never allow confusion or indistinctness of thought to remain in the mind, when it is possible for you to acquire clear and precise ideas. One definite and clear idea is worth more than a dozen half-formed notions floating in the head. "A disposition to rest satisfied with obscure and indefinite notions, on subjects within the limits of our knowledge, is at once an indication of the want of mental vigor, and a most formidable barrier in the way of intellectual improvement. On the other hand, a dissatisfaction with imperfect, half-formed conceptions, is a most powerful stimulus to further inquiry, and an effectual preventive from

the error of taking for granted, that we already know that of which we are, in truth, only beginning to perceive our ignorance." A disposition to rest satisfied with half-formed notions is the precursor of mental imbecility. Our mental, as well as our bodily faculties, are "strengthened by use, and weakened by disuse." The imbecile mind at length finds the effort to acquire its superficial notions, vague and indistinct though they be, like Ossian's ghosts,—"dim forms of uncircumscribed shade,"—as laborious, and by far less satisfactory, than are the efforts put forth by the mind accustomed to vigorous thought.

Precision of *language* is very closely connected with precision of *thought*. "Whether our immediate object be to arrive at clear conceptions in our own train of thought, or to convey our ideas with clearness to others, it is of the greatest importance to study precision in the use of language. It is by the aid of language that we carry on our processes of thought; and unless we accustom ourselves to accurate definitions and distinctions, our notions must be obscure, our reasonings perplexed, and our conclusions frequently erroneous. We often impose upon ourselves, by falsely imagining that we fully understand a subject, because we are familiar with many of the comprehensive terms in which that subject is usually discussed; whereas, to many of those terms we may never have attached any precise or definite ideas."

SECTION VI.—*Be deterred from entering upon no necessary branch of study merely from the plea that you "have no talent for it."*

This plea, when seriously regarded, is highly indicative of pusilanimity and indecision of character. It is unquestionably true that all minds are not equally well adapted to every intellectual pursuit. Some seem to have a genius for the languages, and acquire them with great facility; others seem to have a peculiar aptitude for mathematics. Whether this intellectual bent, or aptitude, result from habit or native genius, it is indicative of the undue preponderance of some one of our faculties, and is, in itself, a substantial reason why the discarded study should be made a special subject of mental application. *Labor omnia vincit.* If you have no taste for a particular and necessary branch of study, form one by your own mental energy and determination; if you "have no talents" for such a branch, *create them.* The energy of mind you will have called into exercise, and the intellectual power you will have engendered in the conflict, will amply repay your exertion. Many of the most distinguished votaries of science, discovered no original aptitude for the particular branch of study in which they afterward excelled; some, indeed, seemed to possess a positive inaptitude and disrelish for those very pursuits, which they afterward prosecuted with so much honor to themselves, and usefulness to the world. On the other hand, we shall find that our "smart" children

and youth, who seem to comprehend a lesson almost by intuition, rarely become proficients in science; in fact, they rarely maintain a respectable mediocrity, even, in those very branches in which their precocity was most observable. Let no one, then, be deterred from any necessary study by this mischievous plea.

We have not here intended to enjoin that every man, nor indeed that *any* man, should "intermeddle with all knowledge;" but have spoken only of the branches of study "necessary" to the full and symmetrical development of the powers of the mind, or such as may be called in requisition by the duties of our profession. This development is the inalienable right of every immortal being. And all this may be affirmed, without denying the propriety or utility of special education for the particular callings of life. The visionary notion, which some have entertained, of converting the great mass of mankind into sage philosophers, exhibits a lamentable misapprehension of the objects and destiny of humanity. The extensive pursuit of Belles Lettres, and a passion for the study, might be of essential service to the orator; but, at the same time, injurious to the farmer. The study of the ancient classics, so essential in the learned professions, is not equally indispensable in the manual occupations. Says a witty writer, "If a farmer whose livelihood depends upon his bodily labor, should spend that time in investigating the *philosophy* of his plants, which he ought to spend in *hoeing* them, he would merit ridicule, and be sure to meet with poverty. A mechanic would quickly lose his

customers, should he brandish his learning in their faces, and attempt to entertain them with scientific harangues, instead of performing their work with dispatch and neatness. Nor would a mechanic thrive in trade, who should neglect his leger for the study of Homer or Shakspeare; or who should be courting the muses, when he ought to be posting his books or waiting upon his customers." We admit the force and truthfulness of these remarks, but we doubt whether they are of very extensive applicability. Nor do they in the least justify the author's conclusion, that "all learning that is entirely foreign to one's business is very apt to be worse than useless to him." It was an adage of the ancient Latins—*par negotiis neque supra*—that "a man should be equal to his business, not above it." And there are thousands who seem more solicitous *not to be above*, than they do to be *equal to their business*. To us it seems a most obvious truth, that the capabilities and acquirements of every man should so far surpass the special demands of his business, as to enable him to meet the claims of his social and intellectual destiny. The accomplishment of this will require a mind of cultivated feeling, of developed and refined powers, and of varied and valuable knowledge.

SECTION VII.—*Accustom yourself carefully to discriminate between sound and sophistical reasoning, and never indulge yourself in the use of the latter.*

Owing to the imperfection of the human understanding, fallacious or unsound arguments often find

place in a train of reasoning, even when there was no intention of using them on the part of the speaker. They also often occur from design, in order to sustain a bad cause, "to make the worse appear the better reason;" or more effectually to secure the triumph of a cause, in itself good. The former implies an intellectual defect; the latter, moral obliquity.

One of the most delicate and important processes connected with the exercise of the reasoning power, is the critical discrimination of the nature and relations of the various propositions that are called up. Mr. Upham considers "diversity in the susceptibility of feeling relations," one of the grounds of the differences in the power of reasoning among men. This susceptibility is unquestionably capable of a high degree of cultivation, and when its use becomes habitual, the individual will rarely be betrayed into the unintentional use of a fallacious argument, nor be very likely to be deceived by one, when used by another.

Those in whom memory or imagination predominates, are extremely liable to the unintentional use of fallacious reasonings. The former presents a hurdle of isolated facts, and then imagines that he has produced an argument; the latter brings into battle array, what Pope denominates, "a mob of metaphors," and then exclaims, *Io triumphe!* The multitude, bewildered equally by the volubility of the man of memory, and by the variety and number of his facts; or smitten by the brilliant flashes and sparkling imagery of the man of imagination, are too

often unable, at the moment, to fathom the shallow depths of the reasoning. But it should not be forgotten, that this momentary victory is gained at the expense of the future confidence and respect of those over whom it is gained. It was palming off upon them worthless though glittering dust for gold. Its effect will be to excite in their minds a suspicion as to the talents of the reasoner, the soundness of his judgment, and the accuracy of his opinions; or lead them to the question his moral integrity. "Arguments are to be *weighed*, not *numbered*." A sophistical argument, when detected in company with those that are sound, detracts from their weight and force, just as *negative quantities*, in an algebraic formula, cause a diminution of the value of the whole expression. When an individual is detected in using fallacious arguments *unintentionally*, it will beget a distrust of his intellectual capabilities; when, in using them *intentionally*, it will beget a distrust of his moral integrity as a reasoner. And, in either case, men will hesitate to yield themselves any longer to his guidance. On the other hand, nothing can be more effective in securing confidence, than a sound, discriminating judgment, and a manly determination never to avail yourself of the temporary advantage gained by the use of fallacious arguments.

A sound and discriminating judgment can be attained only by cultivating habits of careful discrimination between error and truth, and a rigid adherence to the latter. "In the conduct of life, and certainly in every professional career, it is of still

greater importance to exercise a sound, discriminating judgment, than even to have at command ample stores of literature and science. A lesson of no inconsiderable value should be learned from the example of those writers (and they are not few in number) whose memory has been much more successfully cultivated than their judgment; who excite admiration at the rich and varied treasures of their knowledge, without inspiring respect for their opinions, or confidence in their reasonings; who can, with apparent facility, borrow illustrations and embellishments from almost every department of science, but employ them in aid of opinions formed with incautious haste, supported with fallacious arguments, and maintained with all the confidence of dogmatism."

SECTION VIII.—*Never permit the fancy and imagination to predominate over the understanding, so as to impair its energy or darken its perception.*

The imagination is undoubtedly called into exercise in every process of reasoning, and contributes essentially to the progress of an individual in the acquisition of knowledge. Mr. Stewart, though, as we think, he hardly gives just rank and importance to the imagination among her sister faculties, makes the following concessions upon this subject: "In scientific researches, those habits of the mind which lay the foundation of poetical genius may, undoubtedly, be of occasional use, by suggesting *analogies* as interesting subjects of philosophical examination

which analogies, though they often do no more than furnish amusement to the fancy, may yet *sometimes* lead to important discoveries. The power of invention, besides, is necessarily connected with the powers of imagination and fancy; at least *they* contribute their share largely in supplying the materials on which invention is to operate. It is scarcely necessary for me to add, of what advantage they are to the theorist, in supplying him with happy and varied illustrations of his hypothesis; an advantage which, it must be owned, has, in the *past* history of science, been more frequently employed in giving plausibility to error, than in illustrating and establishing truth." The author also asserts, that it is from the seducing influence of these powers that the principal charm of Darwin's Zoonomia arises. And that young and undisciplined understandings are apt to be misled by philosophical romance. Mr. Upham also asserts, that a vigorous and well-disciplined imagination may be made subservient to the intellectual process of reasoning; but at the same time gives the caution that "the remark is made only on the supposition of the imagination being well disciplined, which implies, that it is under suitable control, otherwise it will rather encumber and perplex, than afford aid."

Mr. Stewart, in his remarks upon the influence of "poetic habits" on the intellectual faculties, further asserts, that "by cherishing a proneness to analogical combination, they have a tendency to impair that severe and discriminating good sense, which alone

can guide us infallibly in the search of truth." "Not," he further observes, "that I would venture, with Mr. Diafoires, to assume as certain, the *converse* of this proposition, and to conclude, that, in proportion as imagination is weak, our other faculties must necessarily be strong. 'I foresee,' said this fond parent, 'from the heaviness of my son's imagination, that he will have, in time, an excellent judgment.' All that I would be understood to assert is, that a more than ordinary liveliness and warmth of imagination will require, in a greater degree, the discipline of logical precepts and of philosophical habits of thinking, to prevent the possessor from losing his way in his scientific researches, than when this faculty does not possess the ascendant in the intellectual frame." After remarking upon the influence of the imagination in cultivation of moral and intellectual character, Mr. Abercrombie observes, "There is certainly no power of the mind that requires more cautious management and stern control, and the proper regulation of it cannot be too strongly impressed upon the mind."

When imagination and fancy predominate, there is a constant tendency to withdraw the mind from the careful observation of external realities, so essential in critical investigation, and to send it out upon visionary speculations. Foster, in one of his essays, remarks, "There may be an intellect not *positively feeble*, yet practically reduced to debility by a disproportionate imagination, which continually invades its sphere, and takes everything out of its

nands." "Imagination may be indulged, till it usurp an entire ascendency over the mind, and then every subject presented to that mind will excite imagination, instead of understanding, to work; imagination will throw its colors, where the intellectual faculty ought to draw its lines; imagination will accumulate metaphors, when reason ought to deduce arguments; images will take the place of thoughts, and scenes of disquisitions. The whole mind may become, at length, something like a hemisphere of cloud-scenery, filled with an ever-moving train of changing, melting forms, of every color, mingled with rainbows, meteors, and an occasional gleam of pure sunlight, all vanishing away, the mental, like this natural imagery, when its hour is up, without leaving anything behind, but the wish to recover the vision. And yet, the while, this series of visions may be mistaken for operations of thought, and each cloudy image be admitted in place of a proposition or a reason; or it may even be mistaken for something sublimer than thinking. The influence of this habit of dwelling upon the beautiful, fallacious forms of imagination, will accompany the mind into the most serious speculations, or rather musings, of the real world, and what is to be done in it, and expected; as the image, which the eye acquires from looking at any dazzling object, still appears before it wherever it turns. The vulgar materials that constitute the economy of the actual world will rise up to its sight in fictitious forms, which it cannot disenchant into plain reality, nor will even suspect to be decep-

tive. It cannot go about with sober, rational inspection, and ascertain the nature and value of things around it. Indeed such a mind is not disposed to examine, with any careful minuteness, the real condition of things." This is that class of persons which, the same author says in another place, "occupies a dubious frontier space between the rational and the insane." Certain it is, that it is a class which can never make distinguished progress in sound intellectual attainments.

SECTION IX.—*Cultivate the habit of strict and diligent investigation.*

Such a habit will not only contribute largely to mental growth and expansion; but it will also tend greatly to the increase of our stock of valuable knowledge. "To investigate, in the original sense of the word, is to search for an unknown object, by discovering or following out the traces which it has left, in the path which leads to its unknown situation. Thus, we find where a person is concealed by tracing his footsteps from the place whence he set out. In the investigation of truth, we set out from a point which is already ascertained, with a view to our arrival to a point not yet ascertained. But this progress is not to be effected by plans arbitrary and capricious. Our steps must be directed, and our efforts guided, by certain principles of inquiry and research. There is a certain process of thought; an unbroken series of causes and consequents, by which

alone we can pass from that which is known to that which is unknown. If any of the links of that chain be disjoined, or rather, if they be not clearly discovered, the interval may indeed be supplied by conjecture, but the investigation is incomplete." Sometimes the expenditure of much labor and time is necessary in order to search out all the successive links, and make them take their proper places in the train of investigation or reasoning. Nothing short of this, however, can secure vigor to our mental power, and completeness to our knowledge.

The attainment of this habit will require vigorous and determined effort. "The true spirit of investigation, and a facility in pursuing the requisite inquiries, are not of easy acquisition. They are the result of frequent effort, and judicious discipline. But the value of the attainment, is an ample compensation for the labor which it demands. The habit acquired is applicable to all the objects which are placed within the grasp of the human faculties. It is equally requisite, and equally beneficial in investigation of individual character, of historical facts, of the phenomena of matter and of mind, and of the still more momentous and interesting truths which constitute the system of divine revelation.

"This habit of careful investigation will also exert a salutary influence upon the intellectual character, in producing a manly independence of mind. He who has been accustomed to examine for himself will not be disposed to rely implicitly on the opinion of others, or to surrender his judgment to the demand

of opinionated dogmatism. While he will gratefully receive and acknowledge the aid of others, in correcting his opinions and extending his views, he will be in no danger of resembling those who resign their judgment to the last man they hear or read; who, chamelion-like, take the color of that which is laid before them, and as soon lose or resign it to the next that happens to come in their way."

SECTION X.—*Endeavor to have some special subject of investigation constantly before you, to stimulate your exertions.*

"I would advise you," says the author of Letters to a Student, "to form the habit of engaging often in fixed and profound thought on some interesting subject, with the object of acquiring greater skill in the work of thorough investigation. It would be well if you should make this a daily business. Select some interesting subject: abstract your mind from everything else: fasten your thoughts on this: survey it in all its aspects: trace out all its relations: analyze it thoroughly. . . . . Be assured you cannot too soon adopt correct principles, and enter on a right course of action, on this subject. Let me forewarn you, however, you will not succeed in putting into practice what I have recommended without much effort. Every man is, in a greater or less degree, naturally indolent. Your mind will often shrink from the intense thought which will be necessary in the course I have marked out. But put it to the task. And though the way may seem rough

and forbidding at first, it will doubtless grow more smooth and delightful at every step of your progress."

Two important advantages will result from pursuing the course here pointed out. The mind will be making rapid improvement in the power of accurate and profound investigation; and will, at the same time, acquire a more perfect and extensive knowledge of many important subjects than it would otherwise have attained. *Nulla dies sine linea* was the motto of a great painter, and should be the motto of every one that would excel. Similar to this was the reply of Luther; when asked how, in addition to all his other labors, he had found time to translate the whole Bible, he replied, that "he had done a little every day." It is wonderful how much a man may accomplish by faithfully acting upon this motto. He may be neither "a fast worker" nor "a genius;" nay, he may be what is technically called "a hard student," "a delver;" but, in the end, he will be found to have made more valuable acquisitions than could ever have been made by the irregular sallies of the brightest genius.

These are the efforts, and this is the mental discipline, that is to enable individuals to grasp the emergencies of coming years, and bend them to their own purpose. What will the occurrence of a thousand emergencies, and a thousand openings of Providence, accomplish for any one; unless by previous mental discipline and attainments he is prepared to enter upon the theatre thrown open to

him? The imagination may picture a thousand scenes in which the idler hopes to be the *magna pars quorum fui;* but, alas for his prospects! he puts forth no well-directed and continuous efforts to prepare himself for them. The sighing imbecile languidly inquires, where is the use of his making present exertions, when it is altogether uncertain what may be the emergencies in which he may be called to act, and whether there will be any openings of Providence for him? Had they acted upon such principles, the world had never known a Newton, nor science acknowledged its indebtedness to a Franklin. When the *stadium* is defined, the goal placed in sight, and the crowd assembled to witness the race and applaud the victor, it is no time for the contender to begin his preparation for the race. Will he then betake himself to exercise, that he may obtain suppleness of muscle, flexibility of joint, agility of motion, and power of endurance? Nay, unless all these have been acquired by previous exercise, he enters the lists only to suffer defeat and disgrace.

SECTION XI.—*Guard against the waste of time, in frivolous and unimportant pursuits.*

In close connection with the subject of the preceding section stands the precept we have placed at the head of this. Individuals of great mental power and capacity sometimes fall into dissolute habits, with regard to the occupation and improvement of their time. They are diverted first by one object, then by another, from the object they are conscious

they ought to pursue, and, indeed, the course they are determined to pursue; and, in the end, find, without hardly knowing why, that nothing has been accomplished. In this frivolous waste of time may be included much that is spent in perusing the light literature of the day, in reading newspapers, and not a small portion of that spent in social chit-chat. Also in attending upon the little domestic duties relating to the person or family of the professional man, essential, indeed, but too often made a pretext for dallying and frittering away a large portion of the time that should be appropriated to study. To attend to ordinary duties pertaining to the necessary economy of life, to take sufficient time for social intercourse, for sleep, for mental relaxation, and for bodily exercise, is by no means a waste of time. All these are necessary for the preservation of our intel lectual balance and power; but when they become the occasion of diverting the mind from those sterner pursuits, so essential to mental culture, their influence is most pernicious. Dissolute habits, with reference to the use of time, will become strong; an aversion to rigid mental application will be generated; and mental imbecility will be the inevitable result. These habits are the more dangerous, because they appear first in the form, perhaps, of incidental duties, or of necessary relaxation. When they are once formed, the victim of them can find sufficient excuse for the occupation of his time otherwise than in his study; he may indeed be ever planning schemes of literary enterprise or courses of

study, but never the time to execute them. The following distich of Ovid is not inappropriate:—

Principiis obsta, sero medecina paratur
Cum mala per longas convaluere moras.

We shall find few, who have been distinguished in any department of human learning, or who have accomplished extensive good for their race, who have not been jealous of the waste of time. The celebrated John Wesley was never known to squander a moment; even while traveling the highway, from one appointment to another, he was occupied with some theme of meditation, or might be seen with his pen or book in his hand. Few men have traveled, and perhaps none preached, as much as he did; and yet, by this careful expenditure of time, he produced an amount of matter for the press absolutely incredible. According to Mr. Evans, "his works, including abridgments and translations, amounted to about two hundred volumes. They comprise treatises on almost every subject, divinity, poetry, music, history, natural, moral, metaphysical, and political philosophy." How many, even if they should live to his age, would never find time to read as many volumes as he wrote! It is also said of Boyle, that during his continental tours, when a young man, under the care of his tutor, he would never lose a vacant moment. While on the road, though in a rough way, or walking down hill, he would be reading all the time. When they came to an inn, at night, he would study till supper, and

frequently propose such difficulties as he met with to his governor. His works comprise six large quarto volumes, on theology, oriental literature, natural history, mathematics, and experimental physics, including music, anatomy, chemistry, geography, &c., &c. "The law of our nature," says Dr. Blair, "and the condition under which we are placed from our birth, is, that nothing good or great is to be acquired without toil and industry. A price is appointed by Providence for everything; and the price of improvement is labor." "In all labor," says the wise man, "there is profit; but the soul of the sluggard desireth, and hath nothing."

SECTION XII.—*Guard against vague mental reveries.*

The minds of many are occupied, not a small portion of their waking hours, in a kind of revery or mental abstraction, in which they give loose reins to the imagination, and suffer the mind to rove wherever it may, without control or restraint. So accustomed do such minds become to vague mental reveries, that they seem to lose the power of self-control, and to whatever subject of general inquiry they may be directed, they become almost instantly absorbed in some dreamy revery—ever and anon awaking to consciousness only to put forth another short-lived intellectual effort, and then to relapse into forgetfulness. This class of intellectual dreamers are not unlike those with whom sleep exists as an idiopathic affection, and over whom Morpheus

has established a universal and but feebly disputed dominion. "Revery proceeds," says the author of the Philosophy of Sleep, "from an unusual quiescence of the brain, and inability of the mind to direct itself strongly to any one point; it is often the prelude of sleep. There is a defect in the attention, which, instead of being fixed on one subject, wanders over a thousand, and even on these is feebly and ineffectively directed. We sometimes see this while reading, or rather while attempting to read. We get over page after page, but the ideas take no hold upon us; we are, in truth, ignorant of what we peruse, and the mind is either an absolute blank, or vaguely addressed to something else."

It would be surprising to consider how large a portion of our time is thus consumed without being productive of any good. "Since the time that reason began to exert her powers," says Blair, "thought, during our waking hours, has been active in every breast, without a moment's suspension or pause. The current of ideas has been always flowing. The wheels of the spiritual engine have circulated with perpetual motion. Let me ask what has been the fruit of this incessant activity with the greatest part of mankind? Of the innumerable hours that have been employed in thought, how few are marked with any permanent or useful effect? How many have either passed away in idle dreams, or have been abandoned to anxious, discontented musings, to unsocial and malignant passions, or to irregular and criminal desires? Even when men imagine their

thoughts to be innocently employed, they too commonly suffer them to run out into extravagant imaginations, and chimerical plans of what they would wish to attain, or choose to be, if they could frame the course of things according to their desire." This brief paragraph comprehends the outline of the intellectual history of a great proportion of our race, and covers not a small proportion of the time of each individual. What a waste of intellect is here! What a misapplication of those powers that were given us for exalted and worthy purposes!

These mental reveries are widely distinct from the profound abstraction to which the minds of close thinkers are sometimes subject. In the case of revery, the attention is fixed definitely on no one thing, while the mind skims lightly over a thousand fanciful ideas; in the case of mental abstraction, the individual seems absent-minded, because his whole soul has gone out, as it were, to grasp the object of its contemplations. Some illustrations have been given upon this point in a preceding section. "According to Mr. Combe, those who have a small development of the organ of *concentrativeness*, are exceedingly prone to *revery;* while those who have a large development of it, are peculiarly liable to fall into a state of *abstraction*." The two states may therefore be considered not only as distinct from each other, but also, in a measure, as opposed to each other. Their tendency is also widely distinct, the one leading to absurdities in action, the other to general mental imbecility.

The causes that lead to indulgence in this habit of mental dissipation are various. Says Dr. Macnish, "Revery has been known to arise from the mind sustaining a temporary weakness, in consequence of long and excessive application to one subject. It is also, I believe, induced by forcing young people to learn what they dislike. In this case, the mind, finding it impossible to direct itself to the hated task, goes wandering off in another direction, and thus acquires a habit of inattention, which, in extreme cases, may terminate in imbecility. Sometimes reveries arise from peculiarities of temperament, either natural, or induced by mental or bodily weakness. The best-regulated minds and strongest bodies may, however, and in fact often have, occasional attacks; but when the feeling grows into a habit, and is too much indulged in, it is apt to injure the usefulness of the individual and impair the whole fabric of his understanding."

The injury that indulgence in vague mental reveries does to the intellectual economy is clearly worthy of attention. It involves not only a waste of time, but disqualifies the mind for sober thought and close study, and, in the end, impairs the vigor of the intellect itself. Says Dr. Blair, "It is the power of attention which in a great measure distinguishes the wise and the great from the vulgar and trifling herd of men. The latter are accustomed to think, or rather to dream, without knowing the subject of their thoughts. In their unconnected rovings they pursue no end, they follow no track. Everything floats

loose and disjointed on the surface of their mind, like leaves scattered and blown about on the face of the waters." The pernicious effects of this habit on the mental powers generally are thus presented by Professor Upham: "When the mind is long left at liberty to wander from object to object, without being called to an account and subjected to salutary discipline, it entirely loses at last the ability to dwell upon the subjects of its thoughts and to examine them. And when this power is once lost, there is but little ground to expect any solid attainments." "The person who is capable of strictly fixing his attention will have great advantage over others. Of two persons, who seem naturally to have equal parts, the one who possesses this characteristic will greatly excel. So that it is hardly too much to say, that it may become a sort of substitute for genius itself." Dr. Good, to the same purpose declares, "It is upon the faculty of attention that every other faculty is dependent for its vigor and expansion; without it the perception exercises itself in vain, the memory can lay up no store of ideas, the judgment draw forth no comparisons, the imagination become blighted and barren, and when there is no attention whatever, the case must necessarily verge upon fatuity." Such are some of the extreme results that may be produced by a neglect of the control of our thoughts.

How then shall the individual whose mind is subject to these vague mental reveries redeem it from habits so detrimental to intellectual improvement, and so enfeebling to intellectual power? This is

not a question of easy solution. Mr. Locke seemed to think, that "the person who should find out a remedy for wandering thoughts, would do a great service to the studious and contemplative part of mankind." The victim of this habit—and how few there are who are entirely free from it—must be convinced that decided effort and a determined will, are absolutely indispensable to his disenthrallment. Let him apply himself with indomitable energy to those intellectual pursuits for which he has the greatest relish, leaving those for which he has a dislike till his pre-formed habits are in a measure corrected, or have given place to new ones. Let him feed the desire of knowledge that exists within his breast, till it has become a permanent and strong passion of his nature. Let him give no place to the childish inability to confine the mind to one object of contemplation, but resolutely make the effort; and, when once defeated, repeat it again and again, till one success inspires him with confidence in his powers, and stimulates him to the achievement of a complete and final victory.

SECTION XIII.—*Attend to but one thing at a time; and be not easily diverted from any subject of study you undertake.*

A perfect command of the attention, and great power of abstraction, are indispensable to a well cultivated intellect. Neither of these powers can be cultivated while the mind is distracted by its futile efforts to grasp a variety of subjects at once, or

vacillating in its attention between opposing influences. Nothing great has been achieved in science without this unity of purpose and action. This unity was highly characteristic of Newton. He attended emphatically to one thing at a time; and hence the consecutive order in which his splendid discoveries were made. M. Biot says of him: "In general, the intensity of thinking was so great, that it entirely abstracted his attention from other matters, and confined him exclusively to one object. Thus we see that he was never occupied at the same time with two scientific investigations;" and he himself, in reply to one that asked him by what means he had arrived at his discoveries, said, "By always thinking unto them. . . . . I keep the subject before me, and wait till the first dawning opens slowly, by little and little, into a clear and full light."

In the ordinary pursuits of life, we rarely expect ultimate success to attend the man whose attention is divided among various kinds of business, and who is constantly diverted from one pursuit to another. How much less can we hope for success in the higher walks of learning, or in the pursuits of professional business, if we pursue a like course! Carbon might have been a good blacksmith, and mended his neighbors' ploughs, shod their horses, and lined his own pockets with cash; but he must needs let the fires of his forge go out, that he might manufacture machines to winnow his neighbors' grain; then he makes an astounding discovery, and gets a patent for a bee-hive. Thus he was always busy; but,

somehow, the unpointed ploughshares continued to accumulate, till the season for ploughing was past, the "last order" for bee-hives remained unanswered till the season of "swarming" had past, and his winnowing machines were not finished till after his neighbors' grain had been ground and eaten. Carbon is now old; he is lank and long; his clothes are worn and threadbare; the clapboards clatter upon his dwelling; his purse is empty, and debt presses upon him. He is always busy: but it is of no use. Yonder tyro of a blacksmith, toiling away at his forge, from the gray of morning till the dead of night, now mends his neighbors' ploughshares, and shoes their horses; while that manufacturer in wood, that has erected his shop just over the stream, monopolizes the manufactures demanded by the surrounding peasantry. The moral of the above is easily applied.

There are few men who can lay claim to universal genius. Dugald Stewart somewhere remarks of Dr. Thomas Brown, that he "would have been a still better metaphysician if he had not been a poet; and a still better poet if he had not been a metaphysician." And further intimates that Darwin and Beattie might have won a still more distinguished fame, had not their attention been divided between metaphysics and poetry. Many, with capabilities of accomplishing noble and worthy enterprises, place so many objects of pursuit before themselves, that their whole strength, their undivided energy, can be bestowed upon none; or they change too soon from

one object to another, to accomplish anything noble and worthy of themselves in any of them. Think of Newton, who, in composing his great work, after most of the materials had been already prepared, for two years "lived only to think."

SECTION XIV.—*Let your plan of study, including the arrangement and distribution of your time, be judiciously formed, and prosecuted with the utmost diligence and punctuality.*

"The beneficial effect of order and regularity in the discharge of engagements, especially when a variety of subjects may demand attention, must be in some degree apparent to every one. To the student and the professional man, not less than to the man of business, is regularity and method important in the arrangement of his pursuits; as it prevents loss of time, by embarrassing suspense with regard to the object which, at any given hour, claims immediate attention. Even a plan of arrangement, in some respects defective and objectionable, would secure to a student a decided advantage over another individual who should disregard order and method. Incalcuable, then, must be the benefit arising from regulations which proceed on wise and enlightened principles.

"A few suggestions on this point may be deserving of notice.

"1. Let not the plan laid down be so difficult of observance as to incur the danger of frequent failure or irregularity. It is wise for us to consider, not

only what we would *wish* to accomplish, but also what it is *probable* that, with our habits, and in our circumstances, we shall be *able* to effect. By attempting too much we often accomplish less than we should have effected with plans guided by principles of greater moderation; and one reason that may be assigned for this is, that after having repeatedly fallen short of the line prescribed, our plans cease to have authority in our own estimation, lose their practical influence on the distribution of our time, and having been thus *virtually*, they are at length *avowedly*, abandoned.

"2. Let the proportion of time and attention devoted to every subject of study be regulated by a regard, both to its *real* and to its relative importance.

"3. Let the most important studies be assigned to those hours in which we find, by experience, that we can exert our intellectual energies with the greatest facility and intensity."

Any one would be astonished, could he have placed before him the aggregate of time that has been squandered, during his life, for want of some systematic plan of study, rigidly adhered to. Many a tipler has squandered a fortune in pennies; and, when it is all gone, he knows not where or how it has disappeared. So do many squander the precious moments of life away. The close husbanding and wise distribution of time is often the true secret of the success of wise and good men. Dr. Todd says of Jeremiah Evarts: "During years of close

observation, in the bosom of his family, I never saw a day pass without his accomplishing more than he expected; and so regular was he in all his habits, that I knew to a moment when I should find him with a pen, and when with his tooth-brush, in his hand; and so methodical and thorough, that though his papers filled many shelves, when closely tied up, there was not a paper among all his letters, correspondence, editorial matter, and the like, which was not labeled and in its place, and upon which he could not lay his hand in a moment. I never knew him search for a paper; it was always in its place. I have never yet met with the man whose industry was so great, or who would accomplish so much in a given time."

Another great advantage of system, in the allotment of time, will be, that the mind will not be subject to impulses, but move with method and regularity. It is said of Dr. Porter, that he could accomplish any task to which he applied with equal facility at all times; and never was he under the necessity of waiting for "some happy hours of thought," before he could proceed with the business in hand. This is a characteristic of the well-disciplined mind. It is not merely the power to make a *great effort* on special and intermitted occasions but to be able to make good efforts constantly.

SECTION XV.—*Avail yourself of external helps only when absolutely necessary, and never resort to them till after your own powers have been tasked to the utmost, without producing the desired result.*

Whatever may be the natural endowments of an individual, whatever may be his external advantages and helps, the education of his mind – the disciplining and invigorating its powers—must be his own work. Whoever has been educated, in school or out of it, whoever has acquired intensity and power of intellect, has acquired them by the intense and vigorous use of his intellect. Artificial helps, without this use, can never impart the requisite discipline of mind.

Oral instruction from teachers or associates, and the perusal of authors, may often prove of essential service, not only in removing the obstacles that had impeded our progress, but also in extending the boundaries of our knowledge. When, however, these are resorted to, to avoid intellectual exertion on our part, such a practice will be exceedingly detrimental to our intellectual growth.

"The question perpetually arising in the mind of the student of remiss and indolent habits, is, How shall I facilitate my labor by obtaining assistance from others? The question equally familiar to the mind of the student athirst for knowledge, and willing to acquire it at the expense of strenuous exertion, is, How shall I accomplish my object with the *least* assistance from others? It is not difficult to

predict the tendency and result of either habit of mind. By the one the intellectual character is degraded and enfeebled, by the other it attains dignity and elevation, energy and self-command. He who always does his best will usually do well, and often more than well, and if he fail occasionally to accomplish his object, his failure will neither be accompanied with self-reproach, nor followed by a relaxation of effort. The assistance within his reach he will resolutely decline, till his best energies have been put forth; he has been initiated into the habit of applying himself to grapple with a difficulty; a difficulty which appeared formidable when viewed at a distance, with only a transient glance, has often been conquered by the first encounter, and in a better cause than that on which the exclamation was first made, he has been prepared to say, *Veni, vidi, vici.* Or if a vigorous, patient, and persevering investigation was requisite, he has at length entered into the recompense of him who expressed the delight of no ordinary mind, when he exclaimed, —'*ενρηκα.*'"

SECTION XVI.—*Expect no high intellectual attainments without great labor.*

Labor is the price at which excellence may be attained.

> "Pater ipse colendi
> Haud facilem esse viam voluit, primusque per artem
> Movit agros, curis acuens mortalia cordis."

There is no more common error than that great men

are great by *nature*, or by *chance*, and not by labor. And whoever listens to the beautiful eulogium pronounced by Erskine upon one who was undoubtedly one of the greatest philosophers that ever lived; "Newton, whose mind burst forth from the fetters cast by nature upon our finite conceptions; Newton, whose science was truth, and the foundation of whose knowledge of it was philosophy; who carried the line and rule to the utmost barriers of creation, and explored the principles by which, no doubt, all created matter is held together and exists;" whoever listens to this, and imagines that he discovers genius without effort bursting away from the shackles that bind other minds, and soaring unimpeded to the lofty summits of human science, will have his imaginings corrected by the sober declaration of the great philosopher himself, who modestly declares his success to be the result of "patient thought."

The remarks of the gifted and lamented Wirt are much to the point, and coming from such a source possess a double value:—"*Take it for granted that there is no excellence without great labor.* No mere aspirations, however ardent, will do the business. Wishing, and sighing, and imagining, and dreaming of greatness, will never make you great. If you would get to the mountain's top, on which the temple of fame stands, it will not do to stand still, looking and admiring, and wishing you were there. You must gird up your loins, and go to work with all the indomitable energy of a Hannibal scaling the Alps. Laborious study, and diligent observation of

the world, are both indispensable to the attainment of eminence. By the former, you must make yourself master of all that is known of science and letters: by the latter, you must know *man* at large, and particularly the character and genius of your countrymen. We cannot all be FRANKLINS, it is true; but by imitating his mental habits and unwearied industry, we may reach an eminence we shall never otherwise attain. Nor would he have been the *Franklin* he was, if he had permitted himself to be discouraged by the reflection that we cannot all be *Newtons*. It is our business to make the most of our own talents and opportunities, and, instead of discouraging ourselves by comparisons and impossibilities, to believe all things imaginary possible, as, indeed, all things are, to a spirit bravely and firmly resolved. Franklin was a fine model of a *practical man*, as contradistinguished from a *visionary theorist*, as men of genius are very apt to be. He was great, in the greatest of all good qualities—*sound*, *strong*, *common sense*. A mere bookworm is a miserable driveler, and a man of genius a thing of gossamer, fit only for the winds to sport with. Direct your intellectual efforts principally to the cultivation of the strong, masculine powers of the mind. Learn (I repeat it) *to think—think deeply*, comprehensively, powerfully; and learn the simple, nervous language which is appropriate to that kind of thinking. Read the legal and political arguments of Chief Justice Marshall, and those of Alexander Hamilton, which are coming out. Read them—*study them*, and ob-

serve with what an omnipotent sweep of thought they range over the whole field of the subject they take in hand, and that with a sythe so ample and so keen, that not a straw is left standing behind them. Brace yourselves up to these great efforts. Strike for this giant character of mind, and leave prettiness and frivolity to triflers. It is perfectly consistent with these Herculean habits of thinking, to be a laborious student, to know all that books can teach. You must never be satisfied with the surface of things, probe them to the bottom, and let nothing go till you understand it as thoroughly as your powers will enable you. Seize the moment of excited curiosity on any subject to solve your doubts; for, if you let it pass, the desire may never return, and you may remain in ignorance. The habits which I have been recommending, are not merely for college, but for life. Franklin's habits of constant and deep excogitation clung to him till his latest hour. Form these habits now. Look at Brougham, and see what a man can do, if well armed and well resolved. With a load of professional duties that would, of themselves, have been appalling to most of our countrymen, he stood, nevertheless, at the head of his party in the House of Commons, and, at the same time, set in motion and superintended various primary schools, and various publications, the most instructive and useful that have ever issued from the British press, for which he furnished, with his own pen, some of the most masterly contributions, and yet found time, not only to keep pace with the pro-

gress of the arts and sciences, but to keep at the head of those whose peculiar and exclusive occupations these arts and sciences were. There is a model of industry and usefulness worthy of all your emulation."

SECTION XVII.—*Be not only willing, but desirous, to have every defect in your powers, attainments, or productions, fully and explicitely pointed out.*

"Give me the friend," says one, "who will tell me of my faults." We can have no higher evidence of the sincerity of a professed friend's regard, than that, on suitable occasions and in a proper spirit, he will tell us of our faults, so that we may improve. But this is a matter of great delicacy and of extreme difficulty. The reproved are extremely liable to mistake the motives of the reprover, so that the very faithfulness of friends sometimes begets distrust and ill-will. He, however, who is deeply solicitous as to his moral and intellectual growth, will neither overlook nor slight the intimations of his defects, whether they spring from friendship or envy. "The disclosure may be unwelcome, it may be even unexpected, but it will be salutary. It may be conducive to the interests as well of intellectual as moral culture. A capacity that appears contracted may be further developed, may be greatly expanded; attainments which at present disappoint expectation may be considerably augmented, and the productions, which may justly be regarded as unfavorable specimens of intellectual effort, may supply materials

of comparison with future exercises, from which may be derived the most cheering encouragement.

"It is one of the many advantages arising from association with other students in a public seminary, that such defects are rendered apparent to the individuals by whom they are displayed. The cultivation of the understanding may doubtless be carried on in the absence of living instructors, and without associates in study. Books may supply, in part, the want of tutors, and plodding diligence may amass stores of knowledge in the deepest seclusion; but then the means are wanting, not only of abridging unnecessary labor, and removing formidable obstructions, but also of detecting those defects of knowledge, and those prejudices of early education, those mistaken notions, those injurious habits, those numerous errors and blemishes of performance, which might never have been apparent to the individuals themselves.

"To receive with docility and with gratitude the exposure of our own defects and mistakes, is an attainment of no small value. It has a beneficial influence in restraining us from thinking more highly of our talents and productions than we ought to think, and it renders even the detection of our defects an excitement to intellectual progress, and a means of moral improvement." I have never known a student who was restless and impatient while the teacher was pointing out the defects in his performance, unwilling to be told of his faults or to acknowledge them to be faults, rise to any degree of eminence

in a professional career; or, indeed, make any profound acquisitions of knowledge.

We should be the more willing to receive such corrections from the indispensableness of "self-knowledge" to our success as students and professional men, and also from its extreme difficulty of acquisition. "Know thyself" was one of the earliest and wisest maxims of heathen philosophy; and even now, few moral maxims are more comprehensive and useful. Thales, to whom its authorship is ascribed, was accustomed to say, that "for a man to know himself is the hardest thing in the world." And in after time the precept, "Know thyself," acquired the authority of a divine oracle, was ascribed to Apollo, and written in golden capitals over the door of his temple at Delphos. Cicero says it was considered divine, "because it hath such a weight of sense and wisdom in it, as appears too great to be attributed to any man." And Plutarch also remarks, "If it was a thing obvious and easy for a man to know himself, possibly that saying had not passed for a divine oracle."

But while we estimate the value of the criticism of friends and associates in assisting us to a correct knowledge of our powers and performances, we must also have the ability to distinguish between mere flatterers, and judicious, faithful advisers. To seek correction and counsel, without discrimination, of every one that happens to be thrown in our way, and to be perpetually changing our habits and pursuits, or altering and amending our productions, at

the caprice or prepossessions of each, is a mark of indecision of character that precludes the hope of anything noble or worthy.

SECTION XVIII.—*Guard against those mental habits which may be eventually, though imperceptibly, prejudicial, by impairing the vigor of the mind or of the body.*

The idea seems to be prevalent that a literary life must necessarily be a *short* and *sickly* one. And so in too many cases it is, but not necessarily. The lamentable fact is, that inattention to the mental and bodily habits, in their relation to health and longevity, has carried down to a premature grave hundreds of our most promising candidates for fame and professional usefulness, and hundreds of others live victims of a disease that disturbs the balance of the mental powers, disqualifies them for the prosecution of any noble scheme of literary enterprise, and imbitters their whole lives. The history of many of the distinguished scholars of both the old and new world demonstrates that the *mens sana in sane corpore* is not a mere chimera, but that with due attention to the mental and bodily habits it may be possessed; nay, that a sound and healthy tone of the body, and even a protracted life, are perfectly consistent with the most ardent devotion to science. The German scholars subject themselves daily to fifteen or sixteen hours confinement and application to study, and yet as a class are distinguished for their longevity. Heyne attained to the age of eighty-six; Kastner to that of eighty-one; Michaelis

to seventy-four; Haller to seventy; Kant to eighty; Jacobi to seventy-six; Wieland to eighty-one; and Klopstock to seventy-nine. The average age of twenty-three of the most eminent Italian scholars, as stated in the American Quarterly Register, is seventy-six; of fifty-six of the most eminent French scholars, is seventy-seven; of twenty-five of the English, is seventy-three. The following names are included in the above, namely: Fontennelle, who died at the age of one hundred; Locke at seventy-three; Roger Bacon, seventy-eight; Young, eighty; Warburton, eighty-one; Newton, eighty-five; and Halley, eighty-six. The longevity of the Scotch philosophers is equally remarkable. Dr. Reid reached the age of eighty-seven; Adam Smith, sixty-seven; Dr. Campbell, seventy-seven: Robertson, seventy-two; Playfair, seventy; and Stewart, seventy-five. These facts certainly indicate that there is no necessary connection between an early death and protracted and ardent devotion to literary and scientific pursuits.

The same general fact may be inferred also from the history of some of the most eminent scholars of our own country. It is said that Increase Mather, one of the earliest and most celebrated scholars and divines of our country, was accustomed to spend sixteen hours daily in close application to study. He wrote eighty-five works, on various subjects; and yet attained to the age of eighty-five, having preached sixty-seven years. Cotton Mather, his son—of whose laborious habits some idea may be formed from the fact that "in one year he preached seventy-

two sermons, kept sixty fasts and twenty vigils, and wrote fourteen books"—lived to the age of sixty-six, and, at the time of his death, had published three hundred and eighty-two works, "some of them of huge dimensions." Dr. Styles died at the age of sixty-eight, leaving behind him, as a part of the result of his laborious life, "manuscripts amounting to more than forty volumes." Dr. Samuel Hopkins was a most indefatigable student. "He frequently devoted eighteen hours per day to study; and framed sermons and huge syntagmata without number;" and yet he lived to enter his eighty-fourth year. The celebrated Dr. Bellamy, "the first New-England divine honored with the doctorate from Britain," attained to the age of seventy-two. Sherman and Witherspoon, Franklin and Jefferson, the two Adams, were profound thinkers as well as laborious students; and yet they all passed far beyond the ordinary limits of human life.*

All constitutions, we admit, are not equally adapted to sedentary habits, or to endure the burden which mental labor imposes upon even the bodily system. To effect a classification among men, so that those only whose constitutional tendencies were favorable should devote themselves to study, would be utterly impracticable; this is not attained even in the ordinary branches of manual labor. Sometimes, where there is a physical system and temperament favorable, the disposition of mind is wanting; and again, others will struggle on, amid pain

* See table at the end of this section.

and bodily infirmity, sacrificing everything else to mental acquisitions and mental pleasures. But, aside from this want of constitutional adaptation to the labors of the chosen pursuit—and this is a circumstance common to every pursuit in life—we are disposed to attribute the premature fall of so many promising candidates for literary fame and usefulness to improper and injurious mental or bodily habits.

Of the injurious *mental habits*, above referred to, some may be distinctly specified:—

"1. Undue continuance of studious exertion, and mental excitement.

"The opinion has been publicly expressed, by a professor of eminence in a modern university, that no man can apply his mind to *intense study* during more than six hours in a day, without injury to his health. This opinion, be it remembered, refers to the determined energy of mental application in severe study; and if to six hours of serious study be added three or four hours of such reading as conveys instruction without inducing any consciousness of fatigue, the student will have made near approaches to that line, beyond which to trespass is compatible with neither safety nor with duty."

Sir Edward Coke, pre-eminent in legal knowledge, and whose works have been denominated "law classics," seems to have expressed the rule for the division of his time, and the distribution of his labors, in the following couplet:—

"Six hours to sleep; in law's grave study six;
Four spend in prayer; the rest on nature fix."

Sir William Jones, justly celebrated for his learning, and for the amiable virtues of his character, and who died at the age of sixty-eight, after having, in addition to immense judicial labor, mastered twenty-eight languages, and written works, including poems, translations, philological essays, digests of Hindoo and Mohammedan laws, &c., forming, when collected, twelve volumes, thus paraphrased these lines of Coke, and then adopted them as the rule for the regulation of his time and studies:—

"Six hours to law, to soothing slumber seven,
Ten to the world allot, and *all* to heaven."

"Let not the young and arduous adventurer in the path of knowledge imagine that by the omission of the hours due to sleep, and to bodily exercise, he can be a gainer, on the whole. How many distressing instances have there been in which it has too plainly appeared, that undue exertion and excitement have undermined even a vigorous constitution, and disqualified for the performance of those duties for which a course of study is the intended preparation! And should these fearful evils not be entailed, still it may be shown that undue application defeats the object in view, and proceeds upon principles of calculation altogether erroneous. In all intellectual as well as mechanical labors the work accomplished must be in proportion to the *power* exerted. But the power which the mind can put

forth in any study depends upon a variety of circumstances; among which are to be included its freedom from exhaustion and depression, and from those disabilities to which it will be subject if the health and spirits be impaired. No hesitation can there be in hazarding the assertion, that in the experiment of a month, or a year, it will be found that the student will accomplish more of intellectual labor by eight hours of daily study, with two hours of bodily exercise and recreation, than he could effect in ten hours without such intermission.

" 2. An undue eagerness of desire to complete any performance within a given time.

" The tranquil exercise of thought may be carried on with energy for a considerable time, without inducing mental weariness, or occasioning effects injurious to health. Very different, however, are the effects of study when pursued with any degree of anxiety or perturbation, and especially when accompanied with a restless and impatient eagerness to complete the performance, or to accomplish, in a given time, a certain task which we have prescribed. There are, indeed, minds habitually inclined to indolence, or to procrastination, which derive benefit from the stimulus arising from such requirement; but when the stimulus arising from other considerations is sufficiently powerful, that additional excitement may become highly injurious. They who feel the pressure of numerous engagements are frequently too eager to complete the literary labor in which they are employed, before they proceed to

another pursuit, to which either the plan of study or the call of duty may require their immediate attention; and the hurried attempt will either, by undue dispatch, be unfavorable to the performance itself, or, by the disquieting anxiety induced, be injurious to the corporeal frame. It is related of Mr. John Wesley, that when a reference, on one occasion, was made to his numerous avocations, he replied: 'Though I am always in haste, I am never in a hurry, because I never undertake more work than I can go through with perfect calmness of spirit.' . . . .

"3. An inability to transfer with ease the attention from one subject to another; or, when it is desirable, to unbend and recreate the mind.

"The love of variety, of novelty, and of relief from continued efforts of thought, renders it easy for the undisciplined mind to dismiss from its notice a subject to which its attention has been directed. But in proportion as habits of fixed and persevering attention are cultivated, and feelings of interest in the pursuit of knowledge are awakened, it becomes difficult to disengage the mind, at pleasure, from any subject of consideration. Yet this want of control over the thoughts and energies of the mind is at once unfavorable to progress in knowledge, to the enjoyment of the pleasures of social intercourse, and to that entire recreation of mind by which it is prepared to renew, with increased energy, its application to severe study. It is most desirable, for reasons sufficiently obvious, to cultivate variety and cheerfulness of disposition; and in order to this, it is

of no small importance to be able to withdraw the mind, at pleasure, from pursuits, which by their continuance occasion fatigue and abstraction, and yield to the full impression of surrounding objects, or of enlivening conversation."

NOTE.—SEE PAGE 78.

The following table, which we have compiled with some care, though it may not be free from error, will, in itself, afford a useful and instructive lesson.

TABLE.

Name.	Born. B. C	Died. B. C.	Age.
Thales	640	548	92
Solon	630	561	69
Anaximander	611	547	64
Pythagoras	586	497	89
Simonides	558	470	88
Confucius	550	477	73
Anaxagoras	500	428	72
Socrates	469	400	69
Xenophon	450	360	90
Plato	430	348	82
Aristotle	384	322	62
Theophrastus	371	286	85
Archimedes	287	212	74
Cicero	106	43	63
		A. D	
Seneca	2	65	67
Josephus	A. D. 37	95	58

Name.	Born. A. D.	Died. A. D.	Age.
Quintilian	42	122	80
Plutarch	50	120	70
Tacitus	56	135	79
Justin Martyr	89	165	76
Origen	185	253	68
Augustine	354	430	76
Bede	673	735	62
Abelard	1079	1142	63
Roger Bacon	1217	1294	77
Erasmus	1467	1536	69
Machiavel	1469	1527	58
Hugh Latimer	1470	1555	85
Ariosto	1474	1533	59
Martin Luther	1484	1546	62
Julius Cæsar Scaliger	1484	1558	74
Melancthon	1497	1560	63
John Knox	1505	1572	67
George Buchanan	1506	1582	76
John Calvin	1509	1564	55
Beza	1519	1605	86
Montaigne	1533	1592	59
Joseph Justus Scaliger	1540	1609	69
Francis Bacon	1561	1626	65
Shakspeare	1564	1616	52
Campanella	1568	1642	74
Ben Jonson	1574	1637	63
Grotius	1583	1645	62
Pocock	1604	1691	87
Matthew Hale	1609	1676	67
Jeremy Taylor	1613	1667	54
Lafontaine	1621	1695	74
Blaise Pascal	1623	1662	39

Name.	Born. A. D.	Died. A. D.	Age.
R. Boyle	1626	1691	65
Isaac Barrow	1630	1677	47
Archbishop Tillotson	1630	1694	64
John Locke	1632	1704	72
Puffendorf	1632	1694	62
Whitby	1638	1726	88
Increase Mather	1639	1723	84
Sir Isaac Newton	1642	1727	85
Leibnitz	1646	1716	70
Bayle	1647	1706	59
Prideaux	1648	1724	76
Rollin	1661	1741	80
R. Bentley	1662	1742	80
Cotton Mather	1663	1728	65
Lady Rachel Russel	1667	1723	56
Dean Swift	1667	1745	78
Boërhaave	1668	1738	70
Steele	1671	1729	58
Addison	1672	1719	47
Samuel Clarke	1675	1729	54
Sherlock	1678	1761	83
Lardner	1684	1768	84
Berkeley	1684	1754	70
Montesquieu	1689	1755	66
Lady Montague	1690	1761	71
Bishop Butler	1692	1752	60
Archbishop Secker	1693	1768	75
Warburton	1698	1779	81
Doddridge	1702	1756	54
Jonathan Edwards	1703	1758	55
John Wesley	1703	1791	88
Benjamin Franklin	1706	1790	84

Name.	Born. A. D.	Died A. D.	Age.
Euler	1707	1783	76
Buffon	1707	1788	81
Samuel Johnson	1709	1784	75
David Hume	1711	1776	65
Hugh Blair	1718	1800	82
Samuel Hopkins	1721	1803	82
Roger Sherman	1721	1793	72
James Macknight	1721	1800	79
Robertson	1721	1793	72
Smollet	1721	1771	50
Samuel Adams	1722	1803	81
Adam Smith	1723	1790	67
Blackstone	1723	1780	57
Immanuel Kant	1724	1804	80
Klopstock	1724	1803	79
Edmund Burke	1730	1797	67
Bishop Horne	1730	1792	62
Bishop Porteus	1731	1808	77
Bishop Horsley	1733	1806	73
J. Priestley	1733	1804	71
Warren Hastings	1733	1818	85
Granville Sharp	1734	1813	79
James Beattie	1735	1803	68
John Adams	1735	1826	91
Horne Tooke	1736	1812	76
St. Pierre	1737	1814	77
Sir William Herschel	1738	1822	84
Mrs. Barbauld	1743	1825	82
Archdeacon Paley	1743	1805	62
Stephen Mix Mitchell	1743	1835	92
Thomas Jefferson	1743	1826	83
Mackenzie	1745	1831	86

Name.	Born. A. D.	Died. A. D.	Age.
John Jay	1745	1829	84
Benjamin Rush	1745	1813	68
Lindley Murray	1745	1826	81
Sir William Jones	1746	1794	48
Jeremy Bentham	1747	1832	85
Thomas Scott	1747	1821	74
John Aiken	1747	1822	75
Berthellot	1748	1822	74
La Place	1749	1827	78
John Trumbull	1750	1831	81
James Madison	1750	1836	86
Dugald Stewart	1753	1828	75
Count Rumford	1753	1814	61
John Marshall	1755	1835	80
Schiller	1757	1805	48
Kotzebue	1761	1819	58
William Carey	1761	1834	73
Samuel L. Mitchell	1763	1831	68
Sir James Mackintosh	1765	1832	67
Madam De Stael	1766	1817	51
S. T. Coleridge	1773	1834	61
Dr. Thomas Brown	1777	1820	43
Robert Morrison, D. D.	1782	1834	52

SECTION XIX.—*Guard against those bodily habits which may be prejudicial to the mind by impairing the health and vigor of the physical frame.*

We have already endeavored to show that the *mens sana in sane corpore* is not a mere chimera of the imagination. That it is in ordinary cases attainable, is evident from the long life and good health which have been enjoyed by eminent scholars in every age. In fact, "such is the sympathy between the mind and the body, that when the one is diseased the other must in a greater or less degree suffer by it. The highest possible degree of mental vigor cannot be attained, without a healthful state of the physical system."

We shall offer two suggestions with reference to the preservation of bodily health while engaged in literary pursuits and studies.

1. BODILY EXERCISE.—Some have supposed, nay, it is a general impression upon the public mind, that studious habits necessarily induce bodily decline and infirmity. And the premature decline of so many modern scholars seem to warrant such a conclusion. But we are not yet prepared to assent to it. We look upon this decline as resulting from the abuse of literary occupation, and not as its natural consequence. An intelligent writer on the "Health of Literary Men," affirms that "literary occupation, prudently conducted, is conducive to health." To this position we are more than inclined to yield assent.

Let us present the argument of the author just referred to. "There must be an equilibrium between the various powers of the human system, or the system cannot be completely sound; and without the *exercise* of these various powers, the requisite equilibrium cannot be preserved. *Mental* exercise, therefore, is equally important with *muscular*, and from the proper union of the two, results the perfect health of the whole man. Look at the maniac; his mind, though shattered, is active, often to intensity, and he possesses a firm, robust body. The idiot, on the contrary, whose mind is torpid and lead-bound, is a creature of weaker nerves and more languid frame. Perhaps no class of men whatever are plied with more harassing mental action than our city merchants, but their necessary muscular action, preserving the necessary equilibrium of the system, gives them a vigor of health to which the sedentary are strangers. We have read of a merchant in one of the Swiss cantons, who enjoyed the most perfect health while engaged in the most perplexing mercantile speculations; but at the age of forty transferring his mind from the pursuits of commerce to the less harrowing, but more sedentary, pursuits of science, he fell a victim to a disordered brain. Cessation from study and medical prescription restored his health, but a renewal of his mental, unconnected with his former bodily exercise, again destroyed the equilibrium between his brain and other organs, and of course induced disease. We adduce these instances to prove that study, however

fatal when *disconnected*, is, when *connected* with corporeal exercise, beneficial to health." In accordance with the above conclusion is the fact often observed by literary men, namely, that while living in mental and bodily industry, the vigor of the body as well as of the intellect is greatly increased; but while in a state of mental indolence, the physical system also experiences a degree of lassitude, and is wearied by the most trivial bodily exertion. We have proof also to the same point in the fact that when men retire from active business pursuits, or mental occupation, enervation of body as well as intellect soon succeeds to that mental indolence to which they have surrendered themselves.

The position here assumed is, that study properly conducted, or in other words, mental action, accompanied with suitable muscular action, is conducive to health. The philosophy of this principle, and the danger of disconnecting muscular with mental action, is thus explained by the writer from whom we have just quoted. "The exercise of any bodily organ is attended with a determination of the blood to that organ. *Ubi usus, ibi affluxus.* Hence the exercise of the brain in thought (for the body is not only the receptacle, but the instrument of the mind) causes a determination of the blood to the brain. When confined within proper limits, and preserving the just equilibrium, this determination of blood is salutary. But when unduly protracted, it often results in sudden death; and with a more limited continuance, in vertigo, epilepsy, and a nameless train of

cerebral diseases. Accordingly we find that many distinguished scholars have expired in the midst of their severest efforts; the professor in his lecture-room, the divine in his pulpit, and the barrister during his plea. For the same reason, Boërhaave, after an intense application was deprived of his sleep for six months, and Dugald Stewart was once unable to attend, without mental aberration, even to his own published speculations. The undue determination, then, of the blood to the brain, must be prevented by the exercise of other organs; by walking, or riding, especially on horseback, or the use of the gymnasium, or mechanical tools. To attempt *to live* without such exercise is preposterous; how much more so to attempt *to study* without it! What if some peculiar constitutions, inured by early habit and remarkable abstemiousness to an unnatural mode of life, have dispensed with all recreation from study and yet retained health? We are not to be governed by *exceptions*, but by the *general rule*."

As it is less our object to prescribe rules for the preservation of health than to show the necessity of a sound state of the body in order to the vigorous exercise of the mind, we shall content ourselves on this point with the following pertinent extract:—

"When our body has its full health and strength, the mind is so far assisted thereby, that it can bear a closer and longer application; our apprehension is readier; our imagination is livelier; we can better enlarge our compass of thought; we can examine our perceptions more strictly, and compare them

more exactly; by which means we are enabled to form a truer judgment of things; to remove more effectually the mistakes into which we have been led by a wrong education, by passion, inattention, custom, example; to have a clearer view of what is best for us, of what is most for our interest, and thence determine ourselves more readily to its pursuit, and persist therein with greater resolution and steadiness."

2. DIET.—Some degree of attention to *diet* is indispensable to the preservation of a healthy and vigorous tone of both the mental and physical system. And no one can reasonably hope to make extensive acquisitions of knowledge, or to put forth the vigorous exercise of intellectual power, unless he possesses a moral dominion over his appetites and passions.

The first and most important consideration in relation to diet, is the *quantity of food* taken into the system. It was the opinion of Dr. Franklin, that "since the improvements of cookery mankind eat about twice as much as nature requires." Nearly all medical authorities confirm the same opinion. That this overcharging of the digestive organs is detrimental to health is unquestionable. And thus it is, that we find the most celebrated medical writers attributing the greater portion of our bodily diseases, especially chronical complaints and the infirmities of old age, to "intemperance in diet." The principle on which this overcharging of the digestive organs becomes detrimental to the health, is thus clearly

stated by Professor Hitchcock in his invaluable treatise, "Dyspepsy Forestalled:"—

"When food is taken into the stomach, it is converted into a pulpy mass, called chyme. If the quantity is too great, this process is of course but imperfectly performed, as the gastric juice is not sufficient for the whole work. The consequence is, that imperfect chyme will produce imperfect chyle, the second state into which the food passes, and imperfect chyle will produce imperfect blood, and imperfect blood will produce morbid secretions; the blood will be too much in quantity, and poor in quality, and hence the system will be imperfectly nourished. Nature must make a great effort to get rid of the superabundance with which she is deluged. Hence she will force through the pores of the skin fetid sweats, and load the alimentary canal and every part of the system with every kind of morbid secretion. We see hence, why the men who gormandize most are generally pale and emaciated; though sometimes the excess of nourishment is converted into fat, which seems generally to be a morbid secretion."

The numerous facts produced by the professor coincide with the conclusion to which his philosophical analysis leads, namely, that a rigid government of the appetite is essential to life and health. Pythagoras was accustomed to restrict himself to vegetable food, his dinner consisting of bread, honey, and water, and yet he lived upward of eighty-four years. The early Christians who retired from persecution

into the deserts of Arabia and Egypt, allowed themselves but twelve ounces of bread per day as their solid food, and water alone for drink, and yet they were characterized for bodily and mental vigor, and lived to enjoy both, often to a great age. Thus, St Anthony lived one hundred and five years; James the Hermit, one hundred and four; Jerome, one hundred; Simon Stilites, one hundred and nine; Epiphanius, one hundred and fifteen; and Romaldus and Arsenius, each one hundred and twenty. Galen, one of the most distinguished of ancient physicians, lived one hundred and forty years, and composed between seven hundred and eight hundred essays on medical and philosophical subjects, and he was always, after the age of twenty-eight, extremely sparing in the quantity of his food. The Cardinal de Salis, archbishop of Seville, who lived one hundred and ten years, was invariably sparing in his diet. One Lawrence, an Englishman, lived one hundred and forty years; one Kentigern, called St. Mangah, one hundred and eighty-five; Henry Jenkins, of Yorkshire, one hundred and sixty-nine; Thomas Parr, one hundred and fifty-three; Henry Francisco, one hundred and forty; all indebted to their abstemiousness and exercise for their longevity. Mr. Galloway, in his work upon "The American Rebellion," thus speaks of Samuel Adams: "He eats little, drinks little, sleeps little, thinks much, and is most indefatigable in the pursuit of his object. It was this man, who, by his superior application, managed at once the factions in Con-

gress at Philadelphia, and the factions of New-England!"

But health and longevity are not the only results of abstemiousness in diet. "We are far," says the writer in the Register, from whom we have already quoted, "we are far from limiting the influence of abstemiousness to the body, its effect on the mind is even more admirable. Julius Cæsar, constitutionally a profligate, when bent on some great exploit, was accustomed to diminish his diet to an extent truly marvelous, and to this diminution he ascribed the keen-sightedness and eagle views which so happily distinguished his mind in the battle hour. Similar, too, when extraordinary mental vigor was desired, was the abstemiousness of Napoleon, and ot the recent commander of the Russian army. To his rarely equaled moderation of diet, Dr. Franklin ascribed his 'clearness of ideas' and 'quickness of perception;' and considered his progress in study proportionate to the influence of his prudent temperance. The Journal of Health informs us, that while Sir Isaac Newton was composing his treatise on Optics, he confined himself entirely to bread and a little sack and water. Scarcely less rigid was the abstinence of Leibnitz, when preparing some parts of his Universal Language. We have just taken our eyes from the identical silver bowl which President Edwards purchased for the express purpose of measuring his food. It is an interesting relic. It contains about half a pint, and he conscientiously restricted himself at supper to the chocolate and bread

which this would contain. Whoever has read the Memoir of President Edwards, cannot but have noticed his frequent resolutions to curtail his allowance of food, and his happy surprise at the mental vigor which resulted from his increased frugality." D'Aubigné relates of Luther, on the authority of Melancthon, that "a little bread, a single herring, were often his only food. Indeed, he was constitutionally abstemious. Even after he had learned that heaven was not to be purchased by abstinence, he often contented himself with the poorest food, and would go four days together without eating or drinking." It is related also of President Dwight, that he, during some portion of his life, was accustomed to limit his meals to twelve mouthfuls. Dr. Cheyne, a celebrated English physician, reduced himself from the enormous weight of four hundred and forty-eight pounds to one hundred and forty, by confining himself to a limited quantity of vegetables, milk, and water, as his only food and drink. The result was a restoration of health and of mental vigor, and, amid professional and literary labors, uninterrupted health and a protracted life. Jefferson once made the remark, "that nobody ever repented having eaten too little."

Having touched upon the great evil in relation to diet, it is hardly necessary that we should enlarge upon other points, such as the *quality* of our food, the *time* and *manner of eating;* or to the other branches of bodily regimen, such as clothing, sleep, &c. There is, however, one caution, which we feel

bound to give, because of its close connection with a healthy and vigorous tone of the intellect. The caution is against an unbending uniformity in our diet. There is much practical philosophy in the saying of Lord Bacon:—"Let him who would enjoy health, occasionally vary his course. Sometimes let him feast and sometimes let him fast, sometimes oversleep and sometimes watch, sometimes walk and sometimes run; yet let him rather fast than feast, rather than watch let him oversleep, and rather walk than run." Both the body and mind must become in some degree accustomed to change, that the individual may become in some degree prepared for the unavoidable vicissitudes of life. "When Cornaro was in such a state, that the addition to his daily food of two ounces of solid and two of liquid aliment occasioned severe pains, and eventually a violent fever of five weeks' continuance; when the philanthropist, Howard, was in such a state that the least deviation from his rules of living was a disease, they were in a state far too artificial for this variable world." While, then, on the one hand, attention to dietetics and the various economies of health are indispensable to bodily and mental vigor, and consequently to the successful prosecution of knowledge, a too scrupulous effort to "live by rule" will be found detrimental to both.

SECTION XX.—*Let it be your constant aim to arrive at general principles, on all the subjects to which your attention is directed.*

1. "Without the guidance of general principles, the human mind resembles a vessel at sea, without chart, or compass, or pilot. It must fluctuate in doubt and uncertainty; and, amidst the conflicting sentiments, it must be at the mercy of almost every wind of opinion, and unprepared to encounter the rising wave of opposition. In every department of human knowledge, whether of literature or of science, whether of reason or of revelation, there are certain fixed principles—certain general truths, from which we must set out in our researches, and by which we must be guided in our reasonings. To borrow the language of Mr. Locke, 'There are fundamental truths which lie at the bottom, the basis upon which a great many others rest, and in which they have their consistency. These are teeming truths, rich in store, with which they furnish the mind, and, like the light of heaven, are not only beautiful and entertaining in themselves, but give light and evidence to other things, that without them could not be seen or known. Such is that admirable discovery of Newton, that all bodies gravitate to one centre, which may be counted the basis of natural philosophy. Our Saviour's great rule—*that we should love our neighbor as ourselves*—is also a fundamental truth for the regulating of human society, that, I think, by that alone, one might without difficulty determine all

the cases and doubts in social morality. These, and such as these, are the truths we should endeavor to find out and store our minds with.'—'We should accustom ourselves, in any question proposed, to examine and find out upon what it bottoms. Most of the difficulties that come in our way, when well considered and traced, lead us to some proposition which, known to be true, clears the doubt, and gives an easy solution to the question.'"

2. We should not only seek to arrive at general principles in the *pursuit* of knowledge; but also to refer the knowledge we may have attained on any special subject, as much as possible, to general principles. That is, we should, as far as we can, classify our knowledge, and no classification will prove so beneficial as that founded upon the natural order and relations of things. The immense advantage derived from generalization and classification in the pursuits of knowledge, whether scientific or moral, cannot be too highly appreciated. What, for instance, could be accomplished in botany or zoology without analysis and classification? When would the botanist ever acquire a knowledge of the myriads of vegetable productions, or the zoologist of the myriads of the animal creation, without some comprehensive system of generalization?

It is equally important, in order to the retention and ready use of knowledge acquired, that it be referred to general principles. The following illustration of Professor Upham is pertinent:—"If a lawyer or merchant were to throw all their papers

together promiscuously, they could not calculate on much readiness in finding what they might at any time want. If a man of letters were to record in a common-place book all the ideas and facts which occurred to him, without any method, he would experience the greatest difficulty in applying them to use. It is the same with a memory, when there is no classification. Whoever fixes upon some general principle, whether political, literary, or philosophical, and collects facts in illustration of it, will find no difficulty in remembering them, however numerous; when, without such general principles, the recollection of them would have become extremely burdensome."

SECTION XXI.—*Be not satisfied with the knowledge you have acquired on any subject of investigation, till you can express the results of your inquiries and reflections in your own words, either in conversation or in writing.*

"The attempt to convey our ideas to others is the most satisfactory test by which we may ascertain their correctness or inaccuracy—their completeness or deficiency. Nothing is more common than for those whose minds are undisciplined to flatter themselves that they have a competent acquaintance with a subject, on which their ideas are still obscure and confused, and on which they betray obscurity and confusion as soon as they attempt the communication of their thoughts to others. It is therefore of great importance in schools of education, that an adequate test should be applied by the teacher

throughout the whole course of study, both by instituting a strict examination on the course of reading prescribed, and by requiring frequent exercises in composition on the subjects to which attention has been directed.

"On the same principle, it would be found highly beneficial were those who are associated in a studious career to bring each other to the test by mutual examination, and by conversing freely on points of importance and difficulty. It would be too much to assert that in every instance where there is clearness of conception there will be facility of expression, since there may be causes of embarrassment in the attempt to convey ideas which do not arise from the obscurity of the ideas themselves; but when no such causes are in operation it may be presumed that confusion of language has its origin in confusion of thought, and that we ought not to give ourselves credit for a competent acquaintance with any subject, till we can convey our ideas on that subject with precision and perspicuity."

This ability to express the results of our reading and reflections is to be distinguished from the faculty of repeating memoriter the language of the authors we have read. "A boy of strong memory," says Dr Watts, "may repeat a whole book of Euclid, yet be no geometer; for he may not perhaps be able to demonstrate one single theorem. Memorino has learned half the Bible by heart, and is become a living concordance, and a speaking index to theological folios, and yet he understands little of divinity

A well-furnished library, and a capacious memory, are indeed of singular use toward the improvement of the mind. But if all your learning be nothing else but a mere amassment of what others have written, without a due penetration into their meaning, and without a judicious choice and determination of your own sentiments, I do not see what title your head has to true learning above your shelves."

SECTION XXII.—*Let the love of truth and knowledge be the stimulus that shall incite you to the pursuits of knowledge.*

The motives and feelings that animate us in entering upon the pursuits of knowledge are not unworthy of our attention, even in a mere intellectual point of view. They will have much to do with our success, or want of success, in giving true development to the mind.

Curiosity, or desire of knowledge, is an implanted sentiment in the soul; but it is susceptible of cultivation. It may be fostered or repressed. Hence the regulation of it becomes a moral duty. When properly cultivated, it constitutes a powerful stimulus to intellectual exertion, and at the same time imparts a pleasure to our intellectual toil. Among students, rivalry, the ambition of attaining a high grade, or bearing off the honors of the class, may do much toward stimulating intellectual exertion. And sometimes the mind may, when acting under the influence of such a stimulus, insensibly imbibe a love for study; but it cannot the less be considered a

motive unworthy of science, and one too that is often exceedingly detrimental to the true development of mind. A student, who had effected the solution of a difficult problem, said, on presenting his solution to D'Alembert, "Sir, I have accomplished this in order to gain a seat in the academy." "You will never be worthy of one," replied the philosopher, "unless you are actuated to the pursuits of learning from higher motives."

A love of *truth* in the intellectual, is like the love of *goodness* in the moral world,—an all-pervading and unceasing stimulus to its acquisition. If ostentation, show, ambitious rivalry only, incite you, you will be very likely to slight those portions of knowledge that do not further these ends; and these, perchance, may be the most important portions of the furniture of a well-disciplined mind; and when these motives are not to be realized, the mind turns aside from its task in discouragement, if not in disgust. But the love of truth is all-pervading and ever-enduring. It will be ever present with us, check our haltings, reprove our indecision, and produce a combined and happy activity of all our powers. The mind will feel ample reward for its toils in the rich accessions made to its knowledge, and in the equal development of its powers. This was the principle that inspired the great intellects that now adorn the intellectual firmament of our race. It was the moving principle that inspired a Locke, a Newton, a La Place, in their profound investigations. What thought had they of the busy

tongues of men that should echo their fame, while so absorbed in their communings with *truth* as to be forgetful of themselves and of the world around them? High intellectual attainments can never be reached, unless the mind be penetrated with a profound and enduring thirst for knowledge.

SECTION XXIII.—*When your plans are finished in deliberation, let action upon them be immediately commenced.*

If when we have formed a deliberate purpose of action we lack the decision and energy to enter immediately upon its execution, it is highly probable that the plan will never be executed. Irresolution will grow upon its victim. When the time which he had fixed upon for the execution of his plans arrives, he will find himself, in all probability, less inclined to action than at first; so that the subject will pretty certainly receive a second, and eventually a final postponement. He who, after he has deliberated and resolved, has not the energy of character to apply himself to the subject, may despair of its accomplishment.

Foster, in his essay on Decision of Character, has some excellent hints and fine illustrations upon this point. In making his inquiry into the constituents of this commanding quality, he asserts that *energy of feeling* is as necessary as confidence of opinion. It is this *energy of feeling* which secures action. "This display of systematic energy seems to indicate a constitution of mind in which the passions are com-

mensurate with the intellectual part, and, at the same time, hold an inseparable correspondence with it, like the faithful sympathy of the tides with the moon. There is such an equality and connection, that subjects of the decisions of judgment become proportionably, and of course, the subjects of passion. When the judgment decides with a very strong preference, that same strength of preference, actuating also the passions, devotes them with energy to the object, so long as it is thus approved; and this will produce such a conduct as I have described. When therefore a firm, self-confiding, and unaltering judgment fails to make a decisive character, it is evident that either the passions in the mind are too languid to be capable of a strong and unremitting excitement, which defect makes an indolent or irresolute man; or that they perversely sometimes coincide with judgment, and sometimes clash with it, which makes an inconstant and versatile man.

"There is no man so irresolute as not to act with determination in many single cases, where the motive is powerful and simple, and where there is no need of plan and perseverance; but this gives no claim to the term *character*, which expresses the habitual tenor of man's active being. The character may be displayed in the successive undertakings, which are each of limited extent, and end with the attainment of their particular objects. But it is seen to the greatest advantage in those grand schemes of action, which have no necessary point of conclusion, which continue on through successive years, and extend

even to that dark period when the agent himself is withdrawn from human sight.

"I have repeatedly remarked to you in conversation, the effect of what has been called a ruling passion. When its object is noble, and an enlightened understanding directs its movements, it appears to me a great felicity; but whether its object be noble or not, it infallibly creates, where it exists in great force, that active, ardent constancy, which I describe as a capital feature of the decisive character. The subject of such a commanding passion wonders, if indeed he were at leisure to wonder, at the persons who pretend to attach importance to an object which they make none but the most languid efforts to secure. The utmost powers of the man are constrained into the service of the favorite cause, by this passion, which sweeps away, as it advances, all the trivial objections and little opposing motives, and seems almost to open a way through opposing impossibilities. The spirit comes on him in the morning as soon as he recovers his consciousness, and commands and impels him through the day, with a power from which he could not emancipate himself if he would. When the force of habit is added, the determination becomes invincible, and seems to assume rank with the great laws of nature, making it nearly as certain that such a man will persist in his course as that the morning sun will rise."

There is a nobleness in this decisive spirit, which combines at once decision of judgment and of action, that excites our wonder and admiration. Even when

we cannot approve of the cause in which this decision and energy are enlisted, we shall feel ourselves compelled to do homage to the nobler traits of character; but where the cause merits our approval, we shall not fail to have excited the highest degree of admiration. It was a sublime manifestation of this spirit in the reply of Pompey when some of his friends endeavored to dissuade him from hazarding his life on a tempestuous sea, in order to be at Rome on an important occasion. "It is neeessary for me to go; it is not necessary for me to live." Luther, when entreated by his friends not to risk an attendance at the Diet of Worms, replied with a calm decision, that forbade all further effort to prevent: "I am called in the name of God to go, and I would go, though I were certain to meet as many devils in Worms as there are tiles on the roofs of its houses." Says Foster, "In almost all plans of great enterprise, a man must systematically dismiss, at the entrance, every wish to stipulate for safety with his destiny. Either they must allay this fire of enterprise, or they must hold themselves in readiness to be exploded by it from the world."

The student would do well to study carefully the following portraiture of the intelleetual eharacter of Howard, as drawn by the same master hand:—"The energy of his determination was so great, that if, instead of being habitual, it had been shown only for a short time on partieular occasions, it would have appeared a vehement impetuosity; but by being unintermitted, it had an equability of manner whieh

scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of anything like turbulence or agitation. The moment of finishing his plans in deliberation, and commencing them in action, was the same. I wonder what must have been the amount of that bribe, in emolument or pleasure, that would have detained him a week inactive after their final adjustment. The law which carries water down a declivity, was not more unconquerable and invariable, than the determination of his feelings toward the main object. The importance of this object held his faculties in a state of excitement which was too rigid to be affected by lighter interests, and over which therefore the beauties of nature and of art had no power. He had no leisure feeling which he could spare to be diverted among the innumerable varieties of the extensive scene which he traversed; all his subordinate feelings lost their separate existence and operation, by falling into the grand one. His exclusive devotion implied an inconceivable severity of conviction, that he had *one thing to do*, and that he would do some great thing in this short life, must apply himself to the work with such a concentration of his forces, as, to idle spectators who live only to amuse themselves, looks like insanity." It is not too much to say, that the above is characteristic of all who have made great attainments in knowledge, and contributed largely to the good of mankind.

SECTION XXIV.—*Remember that mental discipline acquired, can be retained and improved only by continued mental activity.*

Our mental, like our bodily powers, are enfeebled by disuse. The ardent prosecution of our studies and investigations is the only thing that can keep alive the intellectual fire, and preserve, unimpaired, the intellectual vigor. Those who have retained longest their intellectual vigor, are those generally who have prosecuted longest their literary and scientific pursuits. Adam Clarke, at the age of threescore and ten, had lost none of his intellectual fire. It is said of Newton, that at the age of eighty-five, he was not only improving previous productions, but also prosecuting new enterprises; and "Waller, at eighty-two, is thought to have lost none of his poetical fire." Some, late in life, have entered upon departments of study or taken up languages entirely new to them. In fact, most distinguished men who have retained their faculties till late in life, have acted upon the principle of ever learning, and ever coming unto the truth.

How many, after being decorated with college honors, never exhibit a mental energy equal to the expectation of their friends! Nay, how many never exhibit after their graduation strength and energy of mind equal to that previously displayed, but soon disappear from the theatre of intellectual activity! How emphatic the rebuke of Rush, when hearing a young man boast of having completed his education!

"Have you?" says the veteran student; "well, I am sixty years old, and have not yet completed mine." The point at which an individual feels that his education is completed is probably, however immature he may be, the point at which improvement will cease, and decline commence.

SECTION XXV.—*Let your mind be impressed with the much to be learned, compared with the little you know.*

Nothing is more common than for persons of small powers of mind, and limited knowledge, to imagine themselves to be possessed of all, or nearly all, the knowledge that is worth possessing. Whereas those of more capacious and enlightened minds are struck with astonishment and wonder at the vastness of the unknown. The chemist, after the most laborious and prolonged research—the astronomer, after exploring the remotest regions of the starry heavens revealed to man—the mental philosopher, after observing with profound attention, and analyzing and comparing the phenomena of mind—the theologian, after devout and protracted study into the sublime, profound mysteries of natural and revealed religion, feel that they have only just entered the outer vestibule of knowledge. Such were the feelings of Newton, when he exclaimed, "I do not know what I may appear to the world; but to myself, I seem to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble, or a prettier shell than ordinary, *while the great ocean of truth lay undiscovered before*

me." Cicero, the great Roman orator, was a man of untiring labor. Every known science and every branch of literature was made tributary to his stirring eloquence. Was it not that something immense and infinite—*aliquid immensum, infinitumque* —which seemed perpetually to haunt the mind of Cicero? was it not this that stimulated him to his incessant and immense labors in pursuit of knowledge? In his oration for Archias, the poet, he draws this, no doubt, true picture of himself:—"As much time as is given to other men for their own business; for the celebration of festival days and other pleasures; for the repose of body and mind; for gaming, ball, and nightly entertainments; so much I appropriate to myself, and devote to these studies."

A more serious obstacle in the way of intellectual improvement can hardly be imagined than that which exists in the narrow-minded, self-sufficient soul, which can conceive of no valuable knowledge without the sphere of its own attainments. Such a person is not unlike the child who imagines creation itself to be bounded by its own restricted horizon; but its chance for correction, and for obtaining a proper understanding of the true boundaries of its knowledge, is not half so great.

On the other hand, we can hardly imagine a greater stimulus to intellectual exertion, than beholding this *immense unknown* gradually becoming subject to our intellectual dominion. In ancient literature, in science and art, in philosophy, in the

principles of morality and the rules that regulate ordinary life, and especially in the sphere of religion, how immense are the fields of knowledge, as yet, not subject to our dominion! Human science seems to have illuminated an inviting, but limited portion of this wide range of knowledge, while all beyond and around this illuminated spot spreads out one vast unexplored and unknown immense—boundless as the dominion of God himself.

PART II.

MENTAL DISCIPLINE WITH REFERENCE TO THE COMMUNICATION OF KNOWLEDGE.

SECTION I.—*Remember that the communication of knowledge to others is one of the great ends of its acquisition, and especially, is one of the important objects of the ministerial profession.*

THE discipline of the mind with reference to the "communication of knowledge," implies such a training of our faculties, and the acquirement of those mental aptitudes, which will enable us to impart the knowledge we have attained, in a lucid, concise, and effective manner. "The improvement of the understanding," says Mr. Locke, "is for two ends: first, for our own increase of knowledge; secondly, to enable us to deliver that knowledge to others." There are some kinds of soil that absorb the dressing of the cultivator, but yield no harvest to repay his toil. Not like this should be the mind Enriched by knowledge, it should bear fruit—the foliage should spring up to cover its barrenness, the flowers should blossom to delight the eye, and fill the air with odor, and fruit should mature to supply the wants and gratify the taste. The intellectual miser is not less false to his own interests, not less recreant to the great ends of intellectual accumulation, than his pro-

totype who delves to gather that which thenceforward becomes useless—whose coffers are a pool into which the waters flow only to stagnate till drained off by death.

That the great end of the *acquisition* of knowledge, to a public speaker especially, may be attained, he must be able to *communicate*. Especially is this the case in the ministerial office, the main end and design of which office is to communicate and enforce truth. Now, because a man possess knowledge, it by no means follows, as a matter of course, that he can effectively communicate it. The communication of knowledge calls into exercise other powers of mind, and gives a different mode of exercise to its powers in general, than does its acquisition. The water may flow freely into the deep tank, while it will require the power of the syphon or of the forcing-pump to remove it. Professor Upham says, "Many of the most respectable and valuable men in our legislative assemblies are persons who are rarely heard in debate. While they are known to possess reach of thought and correctness of judgment, they exhibit in public discussion little more than confusion and apparent inability." Mr. Jefferson, at the time of the Continental Congress, was considered a forcible and lucid writer, and had the reputation of science and literature; and even in Congress lent great aid by his promptness and decision on committees. And yet he is declared, by one of his illustrious associates, to have been a silent member of that body. Mr. Jefferson, himself, makes a similar

remark concerning Washington and Franklin. How many professional divines, well read, profound in thought, extensive in research, are unendurable and almost unintelligible in delivery! The legislator may render great service to his country without being an effective speaker; but, by him whose vocation is that of public speaking, no means should be left untried to make himself proficient in true oratory.

The communication of knowledge also reacts upon the mind and aids in its acquisition.

> "Thoughts shut up want air,
> And spoil, like bales unopen'd to the sun.
> Had thought been all, sweet speech had been denied;
> Speech! thought's canal; speech! thought's criterion too;
> Thought in mine, may come forth gold or dross:
> When coin'd in word, we know its real worth."
>
> "Thought too, deliver'd, is the more progress'd;
> Teaching, we learn; and giving, we retain
> The births of intellect; when dumb, forgot.
> What numbers, sheath'd in erudition, lie
> Plunged to the hilts in venerable tomes,
> And rusted in, who might have born an edge
> And play'd a sprightly beam, if born to speech,
> If born blest heirs of half their mother's tongue."

Knowledge is not half possessed unless it be accompanied with the power of effective communication. It is said to be power, but, like money, it ceases to be so when not in circulation. In no sphere of action is the power to communicate more essential than in that of the Christian ministry. The mighty theme which the profession contemplates as its subject is interwoven with all science and all knowledge.

The science of theology is emphatically the *science of sciences*, encircling and comprehending the whole. It carries us back to the antiquity of our race, and requires of us a knowledge of ancient arts, manners, customs, history, and religion. It encircles ancient geography, poetry, and language. The fields of intellectual and moral science—the wonders of the sky as developed in astronomy—of the earth as developed in natural philosophy and its kindred sciences—of our own natures and powers as made known in physiology—all lie within its scope. In a word, the science of theology takes in the whole man, social, moral, and immortal; it comprehends his whole history, past, and future; it raises the conceptions to the throne of the Eternal, and bids us study his attributes and laws! Within this wide range, how many subtil questions requiring the closest scrutiny and the clearest exposition; how many practical duties that require to be developed and enforced; how many old and time-worn truths are to be reanimated and clothed with new and living light; and what momentous interests are to be asserted and vindicated! But the subtilty and magnitude of the truths are not the only obstacles in the way of the Christian orator. He finds, if possible, a more potent obstacle in the apathy, the ignorance, and general mental imbecility, of those most deeply interested in them. In order to dispel that ignorance, this apathy must be removed and these sluggish intellects be aroused to action.

The office of the Christian orator then is twofold,

namely, to make an impression, and to instruct. "To make an impression" simply is insufficient; the mind must be instructed or nothing permanent or lasting will be effected. The reign of Louis XIV. was signalized as an era in the eloquence of the French pulpit. Bourdaloue, and Bossuet, and Massillon, and Fenelon, often excited the passions of their courtly audiences to the highest pitch by the bold strokes and affecting appeals of their eloquence. But their oratory was that of the stage, only transferred into the pulpit. It was adapted to stage effect; the audience was impressed, the feelings excited, the passions aroused; but when the tide of feeling had passed over no traces were left behind. It is said that even Massillon composed and practiced every sentence which he uttered in his most celebrated sermons, and not unfrequently were they announced for repetition, like a theatrical perform ance, and persons flocked to hear him, not as a gos pel minister, but as a *pulpit actor*, speculating upon the manner in which he would pronounce certain well-known passages. No wonder that under the influence of such preaching, only *stage effects* were produced. "The monarch and the court continued as corrupt as ever; they were alarmed, or they wept for a moment, and the next turned to their follies again. The eloquence of the preacher was heard as the music of one who had a pleasant voice, or could play well upon an instrument; but no permanent impression was made. We observe similar emotions produced by very affecting narratives, magazine

novels, the tragic muse, nay, by music alone, without a syllable of sense. A whole audience of any kind may be animated, or be made to weep, without being reformed." But when the appeal is made to the understanding as well as the heart, we may reasonably expect more permanent results, though perhaps less powerful impressions may be made at the moment of delivery.

Eminent critics have remarked this as the characteristic difference between the eloquence of the French and English pulpits; that the former seems to be addressed more directly to the passions, while the latter is more solid and plain—powerfully appealing to the understanding and the conscience. The results are such as we might have expected. In England, the pulpit is the centre of light and intelligence to the nation; in France, the professor's lecture is the focus of light and knowledge, while the pulpit, as a place where instruction is to be sought, is almost entirely overlooked. In England, the pulpit exerts a powerful influence upon the morals of the people, forms their general character, gives direction and tone to their tastes and pursuits; in France, it is almost a nullity. The legitimate object of the ministerial profession, then, is to instruct as well as to impress, to impart Christian intelligence as well as to awaken and excite the emotions.

The Christian minister is the religious instructor of the community. The great body of men are busily occupied about the concerns of worldly business, and comparatively few have time to devote to

the extensive study of the truths and duties of revealed religion. Few have the books and other appliances necessary to enable them to prosecute such investigations with any tolerable success; or if they have all these facilities, they are destitute of the mental discipline that will enable them successfully to use them. Comparatively few, in even the most favored communities, have those habits of diligent investigation and patient thought that will enable them to thread the mazes of verbal criticism, or hold the mind in contact with abstract truth till its intricate points are clearly perceived. This lack the pulpit must supply. The Christian minister, then, must impart intelligence as well as awaken emotion; and, in order to overcome the apathy and mental imbecility of the great mass, the intelligence he would communicate must be, first, thoroughly comprehended by himself, and then clothed with all the attractions and power of an able delivery.

SECTION II.—*Impress upon your mind the fact, that a high order of delivery is no less the result of effort and cultivation, than is a high order of intellectual attainment in any other respect.*

We would not be understood that a high order of delivery can be attained by effort and cultivation, when there are no natural gifts or endowments for it. Our position is simply, that however lavish nature may have been in our bodily or mental endowments, the highest perfection of a good delivery cannot be reached without cultivation. A barren

soil may be unproductive after the highest cultivation; and a soil naturally rich, uncultivated, may produce something; but, cultivated, will yield more. In order to attain the highest degree of eloquence, natural parts and high cultivation must be combined together. "One thing I must premise," says Quintilian, in his treatise on delivery, "that, without the assistance of natural capacity, rules and precepts are of no efficacy. Therefore, this treatise is no more intended for those who are entirely wanting in capacity, than a treatise upon the improvement of lands is applicable to barren grounds. Besides, nature throws in other aids, voice, strength of lungs, health, resolution, comeliness; all of which are improvable by art, if nature contributes to them but a little; though they are sometimes so defective, that they spoil even what is valuable in genius, and in application."

The voice of antiquity is, that oral eloquence "is unattainable *but by art;* that it requires study, practice, and imitation." Quintilian declares that "the longest life is short enough to acquire it." The history of the celebrated orators of antiquity fully confirms this opinion concerning eloquence. The history of Demosthenes is an exemplification of this truth. We need not repeat the story of his diffidence, of his stammering voice, or of his early failures in the art of speaking. They sufficiently indicate that Demosthenes, whose fame as an orator towers above and overshadows that of all succeeding orators, was not born an orator. His retirement

from the world, his shorn head, his subterranean cave, his declamations amid the deafening surges of the sea, or in a state of breathless exhaustion, or with his mouth filled with pebbles, his unceasing effort to produce distinct articulation, the lessons of instruction received from masters in elocution, all indicate to us how assiduous and persevering cultivation was combined with natural endowment in the production of the perfect orator. He had unquestionably, by nature, those intellectual endowments necessary to constitute an orator; but, aside from these, his eloquence was the result of cultivation.

"It was much the same," says a writer in the Methodist Quarterly, "with the great Roman orator. He early studied elocution under Philo, the most distinguished of the Romans for his eloquence. When he came to the bar, however, he learned, by experience, that even then his voice had not been sufficiently trained; it was 'harsh and unformed,' and, as he became excited in pleading, it always rose to too high a pitch, so as to endanger his health. He therefore laid aside the business of his profession, and traveled into Asia, and visited the Island of Rhodes, for the express purpose of perfecting his vocal powers, and bringing his voice to a pitch which his constitution would bear. At Rhodes he studied under the rhetorician Apollonius; and among the rhetoricians of Asia he availed himself of the instructions of Xenœles, Dionysius, and Menippus. So intent was he on his purpose that, according to Plutarch, 'he suf

fered not a day to pass without either declaiming or attending the most celebrated orators.' As to natural grace, in gesture, the same biographer says, 'that his turn for action was naturally as defective as that of Demosthenes, and therefore he took all the advantage he could from the instruction of Roscius, who excelled in comedy, and of Æsop, whose talents lay in tragedy.' Thus Cicero labored to improve and educate his natural powers." We may well suppose that it was upon the authority of this long and toilsome experience that he affirmed, "No man is an orator who has not learned to be so."

"This science," says the same author above quoted, "has also been studied by many of England's most eminent orators. Mr. Pitt learned elocution under the tuition of his noble and eloquent father; and it was of one of his speeches that even Fox could say, 'The orators of antiquity would have admired, probably would have envied it;' and, after listening to another, Mr. Windham says of himself, that 'he walked home, lost in amazement at the compass, till then unknown to him, of human eloquence.' The case of Sheridan is a more striking one still. To adopt the language of Lord Brougham: 'With a position by birth and profession little suited to command the respect of the most aristocratic country in Europe—the son of an actor, the manager himself of a theatre—he came into that parliament which was enlightened by the vast and varied knowledge, as well as fortified and adorned by the most choice literary fame of a Burke, and which owned the con

summate sway of orators like Fox and Pitt. But he had studied the elocution of the stage; his father had been his teacher; and although he never acquired any great eminence as a statesman, yet Pitt himself, at one time, writhed under his eloquence. And it was at the close of his celebrated speech before the House of Commons, upon the Begum charge, in the proceedings against Hastings, that the practice of cheering the speaker was first introduced; and it was on this occasion that Mr. Pitt, then prime minister of England, besought the house to adjourn the decision of the question, as being incapacitated from forming a just judgment under the influence of such powerful eloquence.' Several of our distinguished American orators also, it is asserted, are ever ready to acknowledge their indebtedness to the study of the principles of that art which is procuring for them so rich a reward of fame. And some of those who have been most admired, are far from being those for whom nature has done most."

What has here been predicated of secular eloquence also applies to sacred. Natural and spiritual gifts may do much for the sacred orator; but cultivation of his gifts only can elevate him to the highest summit of eloquence. "That prodigy of the pulpit," says an essayist upon oratory, "the great and good Whitefield, was probably never suspected by his hearers of observing the punctilios of delivery, and subjecting himself to severe and systematic disciplining. Yet his late biographer assures us that though he always appeared so rapt and so artless in

the desk, he was, nevertheless, a close student of manner, and could not attain his highest power until he had perfected the address of a sermon, by thirty or forty repetitions, before his large and excitable congregations." What is here asserted of Whitefield may, in a greater or less degree, be predicated of the most distinguished pulpit orators in every age.

Some have supposed that art employed in the pulpit to heighten the graces and the effect of delivery must necessarily conflict with the character and design of the ministerial office. Let the biographer of Whitefield, in his defense of that pre-eminent pulpit orator, answer this objection: "Was that spirit ever trammeled, cooled, or carnalized, by Whitefield's attention to the graces of pulpit eloquence? Did the study of oratory estrange him from the closet? or lessen his dependence upon the Holy Spirit? or divert him from living habitually in the light of eternity and the divine presence? No man ever lived nearer to God, or approached nearer to the perfection of oratory. He was too devotional to be cooled by rules, and too natural to be spoiled by art, and too much in earnest to win souls to neglect system. He sought out acceptable tones, and gestures, and looks, as well as 'acceptable words.' Was Whitefield right? Then how many, like myself, are far wrong? Let the rising ministry take warning! Awkwardness in the pulpit is a sin; monotony, a sin; dullness, a sin; and all of them sins against the welfare of immortal souls. These have, be it ever remembered, too many ex-

cuses already for evading the claims of the gospel; do not therefore place yourself, STUDENT, among their reasons for rejecting it. It is as easy to be graceful in gesture, and natural in tone, as to be grammatical. You would not dare to violate grammar: dare not to be vulgar or vapid in manner. Your spirituality of mind is too low, and your communion with God too slight, and your love of truth too cold, if they can be endangered by cultivating an eloquence worthy of the pulpit."

SECTION III.—*As a Christian minister, consider the close connection between theological study and pulpit eloquence.*

A writer in the Theological Review has very justly said, that "as the greatest masters of ancient eloquence laid its foundation in a thorough study of the civil law, so must the foundation of pulpit eloquence be laid in a thorough knowledge of the Bible. Demosthenes had never rendered his eloquence more potent than the arms of Philip, had he not constantly attended the lectures of Plato. The name of Cicero had never been identified with that of eloquence itself, had it not been for the walks of the academy; nor can any one attain to great pulpit eloquence, who is not capable of joining to the truths of inspired writ the deepest results of unassisted reason; when enlarged and varied study has not endowed with an affluence of ideas, and an elevation of sentiment, equally with the ready command of appropriate diction." If we consider that the true office of the

sacred orator is to *enlighten* as well as to *persuade* to impart the knowledge of the profoundest and most momentous truths as well as to arouse the energies of the soul to action, we shall not fail to discover that a close and intimate relationship exists between theological study and pulpit eloquence.

This subject is so fully and so clearly discussed in an essay by Professor Parke, that we cannot do better than present a summary of his arguments. He begins by showing the important service which theology renders to other sciences and other arts, and from these premises concludes, "it must be pre-eminently serviceable to the science and the art of pulpit eloquence; and the preacher must feel that his success in preaching depends not on his graces of delivery, or his beauties of style, so much as on his enlarged and familiar acquaintance with the principles of religion.

"1. Theological study conduces to the preacher's eloquence, because it conduces to his greatest vigor of mind and heart. If the mind is strengthened by exercise, it must be strengthened by exercise on themes of theology as much as on other themes. If it is invigorated by grappling with intricacies and abstrusities, it certainly can find no science so healthful, as that which must, from its very nature, tax and task the whole soul. The mathematics will yield to theology in their tendency to discipline the intellect. A distinguished barrister of our day, who has but little faith in evangelical doctrines, recommends to his law-students the frequent perusal of the volumes

which discuss those doctrines; because nowhere else can be found such invigorating argument on such elevating theories. Indeed, the very allusion to the ideas of God, eternity, holiness, is sufficient to show that whoever comes into contact with them must be intellectually quickened and expanded. If intellectually, still more so morally. Religious affections, not less than any other, are strengthened by exercise; and these affections are exercised only upon themes directly or indirectly theological. He who communes with the truth of God, employs the means of spiritual growth. This truth has a singular and varied use; it is the soul's sunshine and aliment, its rain and dew, and also its shelter and resting-place. Spiritual enlargement results from no study as it does from the study of pulpit addresses, and it results not from the rhetoric of these addresses, but from the theology of them.

"The vigor of mind and heart which is gained from doctrinal investigation, is the mainspring of effective preaching. The eloquence of the pulpit is the eloquence of thought. A feeble mind can no more wield this thought than the stripling shepherd could wield the armor of Saul. Warmth of emotion in the pulpit will not diffuse itself through the pews, unless the great object of that emotion be distinctly and vividly exhibited, and the preacher cannot exhibit what he does not fully possess. He cannot write with interest and zeal, nor can he with earnestness and energy deliver what he has written, unless he understand and feel the great bearings of his

theme. He may goad up his animal susceptibilities to an intense excitement, he may saw the air, and distort his visage, and beat the pulpit cushion, and stamp his foot, and thunder with his voice, but this is not the animation which hearers wish or want. Nothing but deep study can impart the true, sober energy, the considerate, reasonable excitement, which, wherever seen, *is power*. The speaker may practice before his mirror, and learn to raise his hand gracefully, and explode vowels forcibly, but without intense thought on the matter of his discourses, all the rules in the world will never make him eloquent, and with this intense thought awakening emotion, he will be eloquent without a single other rule. Other rules are useful, they make the body. This rule is essential, it makes the soul. The soul will live without the body, the body is putrefaction without the soul.

"2. Theological study increases the eloquence of the preacher, because it gives him proper confidence in himself and his ministrations.

"There is something in the very nature of theological truth which gives confidence to the preacher. It opens, enlarges, and vivifies the mind. There is a clearness in truth, a directness, and a freshness in it, which strangely disinthralls the spirit, and gives free, full scope. Truth favors freedom, freedom of thought, freedom of speech, freedom of act. Revealed by the same God who made the soul and all the laws of the soul, it harmonizes with these laws, moves along with them easily and happily, and jars

with the mind only when the mind puts constraint upon itself and jars with its own principles.

"Point to any man who, in his preaching, is fettered with doubts, trammeled with consciousness of impotency, moves with halting step, utters his doctrine in long periphrases, and explains about it and about it, and, as well he might, bespeaks pity for it, and never thrusts it home with energy and courage upon the conscience and the heart; and I strongly suspect the man does not understand the gospel. 'You shall know the truth,' says Jesus, 'and the truth shall make you free;' and 'where the Spirit of the Lord is,' says Paul, 'there is liberty.' I love to see the preacher deeply imbued with the impression that he is a moral being, and his hearers are moral beings, and that he must aim at moral effects by moral means, that he has something to do, and his hearers have something to do, and that they must do *their* duty immediately, and he must do *his* duty fearlessly; for this impression is in harmony with actual fact, and he who makes this impression a part of his soul 'shall be free indeed.' But no minister will speak with that confidence which is neither too great nor too small, but just right, unless he have the mastery of his subject.

"3. There is a third mode in which the minister unproves his eloquence, by extensive theological investigation; he acquires by it the respect and confidence of his people. A bishop, says Paul, 'must have a good report of those who are without;' and an orator, says Cicero, must be confided in as a good

man, or his oration will exert but diminished influence. The preacher must make objective as well as subjective preparations, for the most finished sermon will fall upon an unprepared audience as Priam's spear upon the buckler of Neoptolemus. It is a wise remark of Hooker, 'Let Phidas have rude and obstinate stuff to carve, though this art do that it should, his work will lack that beauty which otherwise in fitter matter it might have had. He that striketh on an instrument with skill may cause, notwithstanding, a very unpleasant sound, if the string whereon he striketh chance to be incapable of harmony.' When an audience depreciate their minister's ability to instruct them, their very prejudice will convert his eloquence into inanity; and moreover, he will find it beyond his power to attain such eloquence before hearers who turn the cold shoulder to the pulpit as before those who turn the eager eye and open breast.

"If, therefore, the preacher aim at efficiency in the pulpit, he must divert the power of popular prejudice to his own favor, as the skillful pilot watches wind and tide, so as to be wafted along by the same elements that would otherwise resist him. The preacher must appear to be pious and intelligent; and the only way of appearing so, is to be so. The bare belief that a preacher has no excellence but that of elocution, and no grace but that of attitude, will soon degrade his authority, while the bare belief that he is a consummate theologian will invest his teachings with commanding importance.

"4. Theological study is important for the preacher's eloquence, because it secures to his ministrations appropriateness and variety. Appropriateness depends upon variety; for the wants of the soul are varied, and sermons adjusted to these wants must be correspondently varied. Not only must divers characters be diversely treated, but the same individual must have different susceptibilities appealed to, different emotions excited, so that the entire soul may be edified. By various instruction he will be trained not a Christian monster, but a Christian man. Is it not a law of intellectual education to exercise all the faculties? So it is the law of moral education to exercise all the graces; and they cannot all be exercised by one style of preaching, more than all the mental faculties by one subject of study. 'Dieteticians tell us that we must have variety in our food, or lose vigor of body, and that those tribes that confine their diet to a single article, however nutritious it may be, are stunted and short-lived. What must be the state then of the spiritual system which is fed from some pulpits, sabbath after sabbath, year after year, by one and the same kind of nutriment? It will be thought so, but it will not be extravagant to say, that there are ministers who discourse nearly fifty sabbaths of the year on only two or three subjects. Whatever their text, whatever their introduction, whatever their purpose, they slide into the same hackneyed strain. Their minds have worn a channel and flow into it naturally and of course. Not that they always use the same words,

or adopt the same plan, but the whole genius of their sermons is the same, and losing the individual characteristic of every doctrine, they merge it into one tiresome generality. A late president of a college in New-England, said that he sat seventeen years under a very pious preacher, yet heard from him only four sermons, one thanksgiving sermon, one fast sermon, one funeral sermon, and one general sermon.' The force of the above argument will be more fully seen, when it is remembered that the preacher is subjected to regular hebdomadel drafts upon his intellectual stores. To speak fluently, eloquently, effectively, upon some special occasion, and on some set subject, requires not half so high an order of talent, or half the fund of knowledge, as to discourse eloquently and effectively at stated and oft-repeated periods to the same congregation; and that too, on topics with whose general outline and bearings most of the audience are familiar.

"5. Theological study is essential to sacred eloquence, because it discloses the precise truths which are fitted to renovate the heart. Truth is God's: the soul is God's. One being made for the other, is adapted to it, as the tenon to the mortice. The surgeon may as well overlook the difference between a scalpel and a forceps, as a preacher overlook the distinction between doctrines, every one of which is an instrument aptly and beautifully shaped for a special purpose; and if the surgeon should use the saw when he ought to use the lance, he would operate less harmfully than the preacher who applies

one doctrine when he ought to apply another. If God requires us to use the hammer, we should not use the fire instead thereof; and if he requires us to minister the oil of consolation, we should not, in lieu thereof, administer the wormwood of reproof. 'It is the truth which the Spirit blesses—the truth as it is; not half the truth, not the whole truth with some additions, not maimed and distorted truth, not truth which is involved in doubt and may after all perhaps be proved a lie; but clear, plain, prominent truth. This it is which, because it harmonizes with the commanding sentiments of our moral nature, is harmonized with by the Spirit in renovating that nature; for the Spirit is a God of harmony, and employs no instruments which are not congenial with the feelings of the operator, and the nature of the agent operated upon. It is this truth, and only this, which the minister is commissioned to unfold. If he would unfold it, he must study it; for, save in an age of miracles, how knoweth any man letters, having never learned? If he do not study it, he may speak with eloquence indeed, but can never preach with sacred eloquence; for to *speak* is not to *preach;* and it is not mere eloquence, but sacred eloquence, which is adapted to secure the great effect of preaching on the heart of man.

"No other luminary than that which God has made can enlighten the earth; no other doctrine than that which God has revealed can meliorate the heart. It is then almost a truism to say that he who would eloquently persuade men to godliness, must

make his eloquence a vivid presentation of the great motives to godliness, and, as these motives are all involved in divine truth, he may, without understanding that truth, write elegantly and speak gracefully, but what he writes will be no sermon, and his speaking will be a declamatory profanation of the pulpit, which is not the orator's, but 'the preacher's throne,' and should exhibit nothing but the life and life-giving spirit of evangelical doctrine.

"6. I remark, in the last place, that sacred eloquence depends essentially on theological study, because this study discloses the essential truths which glorify God. The preacher is commanded to declare all the doctrines of the gospel, to declare them variously, explicitly, thoroughly; and he who obeys this command honors not only the government, but also the character, of Jehovah. To represent the divine excellences so that they may be apprehended is the sacred eloquence of thought; so that they shall be loved is the sacred eloquence of feeling; for, if the heathen's remark be true, that to know God is to glorify him, then to make him known is to glorify him more extensively; and if to make him known be glorious to him, to make him loved is still more glorious.

"Whether an audience adore or despise the character of Jehovah, their very apprehension of the character will eventually honor it; and their contempt even will illustrate the boundlessness of his mercy, or the purity of his justice. It is a thought which may always add solemnity to the preacher's

emotion, and energy to his eloquence, that when he portrays the divine attributes, his words, if they be understood, shall not one of them be lost, but shall for ever elicit new praise to Him who maketh even sin the occasion of new and honorable developments. If this thought be impressive, there is another still more animating to the faithful preacher, that by his vivid delineations of the Divinity, he may multiply copies of that infinite perfection; and by transfusing the divine image, may call forth the glory which comes not barely from the knowledge, but also from the love and resemblance of God.

"A minister need not, in these days, be afraid of study. He cannot know too much of truth. He must remember that all sacred rhetoric is but a new arrangement of the materials of theology, and in proportion to the abundance of his materials may be the felicity of his selection. In vain will he labor to polish his discourses, unless he have given them the firm, solid contexture, which is derived from sacred science. Disintegrated sandstone cannot be polished. In vain will he hope to elevate the minds of his hearers by fervent appeal, unless he himself be borne aloft by his subject, his whole subject, and nothing but his subject; unless, I say, his subject raise him, and he be relieved from forcing his own progress upward, like a bird of prey, dragging his subject along with him. In vain will he decorate his style with tropes, when his doctrine, like a poor, stray child, is lost amid a forest of similes. A neat shroud is very neat, and a white fillet is very white; but a

carcass is still a carcass notwithstanding the shroud, and the vacant face is still vacant notwithstanding the fillet. In vain will he strive to impart a becoming energy to his sermons, unless he have that enthusiasm which nothing but sacred study can inspire; an enthusiasm which is nothing but another name for fervent love of truth, and which is more essential for a preacher than even secular enthusiasm for a secular orator.

"Sacred eloquence, then, which is the power of speaking so as to glorify God, is the power of speaking well on all the truths of God, and particularly on those attributes which in themselves make up his essential, and, in their exhibition, his declarative glory. As the sacred is the top-stone of all eloquence, so it ultimately rests on the broadest of all bases, a complete theological science."

SECTION IV.—*Let the dignity and importance of your profession deeply impress your mind, and lead you to set before yourself a high standard of ministerial attainment.*

No other profession contemplates the accomplishment of a work so momentous; no other affords so wide a scope for the exercise of high intellectual endowments; no other presents such high and enduring motives to exertion; and no other contemplates, in so wide and extended a sense, the well-being of man. He whose mind is not deeply impressed with the dignity and the importance of the work to which he is called, is unworthy of it. And especially, when we consider that ministerial *qualifications* are inti-

mately connected with ministerial *usefulness*, we shall not want for high and powerful motives to stimulate us to their attainment. "Study to show thyself approved unto God, a workman that needeth not to be ashamed," was the direction of the venerable apostle to his son in the gospel. The same apostle bids us "covet earnestly the best gifts." There is also a necessity for a high order of talents, that a man may fulfill the important duties of the ministerial office. It is not merely to be able to stand in the desk and wear away an hour in miscellaneous harangue, but to grapple with profound truth, and throw upon it the sun-light radiance of deep and thorough investigation; it is to grapple with difficulties and not only overcome them ourselves, but to assist others to do the same; it is to thread the intricacies of theological science, and open its storehouse, that starving *minds* may be fed with living aliment.

There is something in the persevering efforts of Demosthenes and Cicero, to reach that summit of eloquence they had prescribed to themselves, which challenges our admiration. But how much higher must be that glow of admiration could we see equal exertions put forth for the attainment of that divine eloquence that should adorn the pulpit, and give efficiency to its ministrations? It will not be derogating from the nature of their office, nor from the efficient agency of the Holy Spirit in quickening the truth, to say that not only Whitefield, but also John Wesley, the distinguished founder of Metho-

dism, were not a little indebted to their thorough knowledge and careful observance of the principles of sacred eloquence, for the astonishing effects of their preaching. He that disregards *means* will fail of *results*. It is as true in respect to the attainments befitting the Christian ministry, as in regard to any other pursuit, that "he who aims at the stars, though he may not reach them, will shoot higher than he who elevates not his aim at all." The sculptor conceives his *beau ideal*, and then aims to equal it. The real statue may not equal the ideal, but it will possess a degree of perfection that would never have been reached, had not the ideal existed. So would we say to the student in the sacred office, "Set before you a high standard of ministerial attainment;" let effort to reach that standard be put forth, and, even though you should fail to reach it, your labor will not be lost. I remember somewhere reading the description of a picture representing a man at the base of a huge mountain, with his hat and coat thrown upon the ground, delving into the sides of the mountain with a pick-ax, while just above him was the motto, "Little by little." Let this be the device of him who would excel as a minister of Jesus Christ. Slowly and amidst many discouragements may the fabric rise, but its fair proportions will at length shine forth in the "workman that needeth not to be ashamed."

This leads us to remark that mental improvement is of slow acquisition, and that mind can mature only by its own activity. However successful the

quack may be in imparting a knowledge of his science or art in "twelve lessons," no twelve lesson system can enlarge and discipline the powers of the mind, or store the understanding with varied, profound, and useful knowledge. Mr. Rollin, in his Belles Lettres, makes a quaint comparison between imparting knowledge to the mind, and pouring water into a narrow-necked bottle: "If we are in a hurry, we shall spill the liquor and defeat our purpose, but if we pour a constant and gentle stream, we shall perfectly succeed." "They must needs move slowly," says Dr. Skinner, "who would move surely and successfully up the hill of knowledge; it cannot be ascended in a day, or a month, or a year. Haste does only harm; things must have their natural course, and they who cannot wait, should cease all expectation, and all hope, and betake themselves to some other pursuit. I wish I could write upon every student's heart that beautiful saying of ancient wisdom, 'Truth is the daughter of Time.' How many hurry through books and systems, as if rapidity in growth and mental discipline were the same thing! Not such as these become mighty in intellectual power; this is the attainment of those sons of patience, who pause a year, it may be, on a volume or a theory, before they can exactly pronounce concerning it. They pause for reflection, and while they pause, life springs up within them with new strength; their minds grow apace; they extend their views; they see the wide and ever-enlarging relations of things, and thus do they become more instructed by con-

tinued reflection on one book or page, than the other class of students by the reading of a lifetime. The human mind does not otherwise advance than by the exertion of its own living power. Things exterior to itself may favor its growth, but cannot make it grow. Converse with books, and lectures, and schools, will not suffice. Knowledge cannot be read into it, or lectured into it, or introduced into it, in any other way, except as the mind itself draws it in and digests it by its own patient thought and reflection." He that would excel, then, must be willing to labor for excellence. Would he remove the mountain obstacles before him, like Luther, he must "do a little every day." Would he attain to comprehensive, varied, and profound wisdom, like Adam Clarke, he must "intermeddle with all knowledge." Would he acquire the highest standard of sacred eloquence, like Whitefield, he must not tire over even "thirty or forty repetitions" of his discourse. And having secured all these attainments, would he bend them to the great end of their endowment, like Wesley, he must learn the art of being always in a hurry but never hurried, or of so allotting and occupying his time as "never to lose a moment." With an ordinary share of natural endowments, unity of purpose, combined with industry and perseverance, will lead to the attainment of abilities and the accomplishment of objects of no ordinary character and magnitude.

SECTION V.—*Let the duties of your profession be the absorbing topics of your study and interest.*

Those who have been eminently successful in the learned professions, or in the cultivation of science, have felt a strength of attachment, and been led on by an ardor of pursuit, that seemed almost exclusive. This exclusive devotion is in many instances the great secret of professional success. Dr. Brewster, than whom few are more competent to judge, attributes that extraordinary sagacity and success that were characteristic of Newton, mainly to this cause. "The flower of his youth and the vigor of his manhood were entirely devoted to science. No injudicious guardian controlled his ruling passion, and no ungenial studies or professional toils interrupted the continuity of his pursuits. His discoveries were, therefore, the fruits of persevering and unbroken study, and he himself declared, that whatever service he had done to the public, was not owing to any extraordinary sagacity, but solely to industry and patient thought." "No man," says Robert Hall, "ever excelled in a profession to which he did not feel an attachment bordering on enthusiasm, though what in other professions is enthusiasm, is, in ours, the dictate of sobriety and truth."

This oneness of purpose and pursuit keeps the mind always alive to the subject, and always on the alert for new acquisitions. Says Professor Ware, as quoted by Mr. Sturtevant, "He that would become

eminent in any pursuit, must make it the primary and almost exclusive object of his attention. It must never be long absent from his thoughts, and he must be contriving how to promote it in everything he undertakes. It is thus that the miser accumulates, by making the most trifling occurrences the occasions of gain; and thus the ambitious man is on the alert to forward his purposes of advancement by little events which another would pass unobserved." Thus must he that would excel in the execution of his divine commission, lay everything under contribution to the one great object. Does the mind wander forth in quest of other and varied knowledge? it must be only to return and deposit its treasures within the consecrated circle of his profession. All his attainments, whether in science, literature, or theology, must be made tributary to the one grand and absorbing object of his life.

No one man can learn everything, and if any one shall attempt it, he will not only fail, but will neglect to learn many things that will be of special importance to him. Hence a selection must be made, the area of research must be defined and its boundaries fixed. "It is not necessary," says Erasmus, "that a future preacher should waste his energies, and spend a life which is brief and fleeting, on every kind of subjects; even though he should attain to a good old age, which is a blessing conceded to but few persons. But let him first and principally learn those things which are best adapted to the functions of a preach

er."* When we affirm, then, that the Christian minister should be a man of one book—*homo unius libri*—we mean, not that he should not look into, nor study any other book save the Bible, but that all his studies shall be made to tend to the one object, and terminate in the one direction.

We use the term in the same sense in which Paul exhorts Timothy, "*Give thyself wholly to them.*" Mr. Scott remarks upon this passage:—"I remember that Demosthenes somewhere uses the same or an entirely similar expression concerning himself and his application to public affairs; he was always the statesman; his time, his talents, his heart, his all, were swallowed up, as it were, in this one object. And in fact no man ever became very eminent in any line when this was not his plan. It is noted by some writer concerning Bonaparte, that he never went to any town or city, or country new to him, but immediately he was examining and considering where would be the best place for a castle or a camp, for an ambushment or an attack, for the means of defense or annoyance. He thus, in his line, entered into the spirit of the clause ἐν τούτοις ἴσθι—always the general. Our Lord says of himself, *My meat is to do the will of him that sent me, and to finish his work*, and his whole time and soul were engaged in it.

* Non est necesse ut futurus ecclesiastes in quibuslibet consumat operam, atque ætatem quæ fugax est ac brevis, etiamsi contingat senectus, quæ non ita multis concessa est: sed ea primùm ac potissimùm discat, quæ ad docendi munus sunt accommodatissima.—*De Arte Concionandi.*

The apostles say, *We will give ourselves continually to prayer and to the ministry of the word*," thus anticipating and giving practical exemplification of the injunction of Paul. In fact, the apostle himself afforded probably the highest exemplification of his own precept that the world has ever witnessed. All the treasures of his knowledge, all the noble and transcendent powers of his gifted mind, and all the energies and the pathos of that divine eloquence that glowed in his breast, were consecrated to the mighty objects of his ministry. In the language of Erskine, "Love to Christ set in motion all his springs of action, and made him fly like a flaming seraph, from pole to pole, to proclaim the ineffable glories of the Son of God, and to offer his inestimable benefits to the sons of men." The apostle, we may fairly presume, did not exhort his disciples to "give attention to study" without studying himself, nor incite others to "covet earnestly the best gifts," without coveting them earnestly for himself, and endeavoring to acquire them. So must do the Christian minister, if he would succeed in his holy calling. He must be thoroughly impregnated with the spirit of his profession; all his aims must centre in it and its ends; all his acquisitions must be made tributary to the one purpose. To inspire this ardor within him, motives higher than ever nerved the soul of Demosthenes, or sweetened the toil of Cicero, are laid before him—the salvation of men and the favor of God. They were incited by the desire of temporary good and passing honors, while the pulpit

orator leaves the impress of his eloquence upon the unfolding scroll of eternal ages, and gathers for himself laurels to which new lustre shall be perpetually added.

SECTION VI.—*Let the vigorous prosecution of study accompany the discharge of public official duties.*

Nothing short of this will enable the Christian minister to preach to the continued edification of his hearers. He must continue to replenish his intellectual storehouse, must fill up as well as draw off. "If the cask be full," said the good old Dr. Bellamy, "tap it when you will, and the liquid will run off with a full and steady stream." But barrenness of thought is not the only evil that will result from a neglect of this duty. By a great law of our nature, the intellect acquires sluggishness and imbecility from inaction; and thus becomes enfeebled in its strength, as well as impoverished in its resources.

"The importance of unwearied assiduity in a course of mental improvement, is evinced by the contrast observable between different classes of ministers. From the observations and inquiries I have made in reference to the plans pursued by young ministers after terminating their carreer, I have been disposed to regard them as forming two distinct classes, the one class consisting of those who, by a course of mental discipline, are making every year progressive and obvious advances in their qualifications for public usefulness; the other class consisting of those who, year after year, exhibit the same unvarying complexion of intellectual character, with-

out any perceptible progress in comprehension of mind, power of thought, or extension of knowledge. Their resources appear to be exhausted, their sermons, instead of presenting to their hearers 'things new and old,' reiterate ideas, perfectly familiar, in forms of expression which may be almost anticipated. It is scarcely necessary to add, that under such ministrations but little interest is excited, but little impression is produced. Indolence on the part of the minister produces torpor on the part of the hearers; or if on their part stronger feelings are excited, they are emotions of painful regret and growing dissatisfaction.

"On the other hand, the diligent student, guided by the noblest principles, and impelled by the strongest motives, is constantly adding to his stores of knowledge, and his facilities for the discharge of his professional duties. If his direct preparation for the pulpit, rendered easier by the power of habit and the augmentation of his materials of thought, demand a less proportion of his time, he by no means contracts within narrower limits the efforts of his mind, but delights in the opportunity afforded for accumulation of the most important knowledge. By diligently pursuing this course, he must be necessarily increasing his ministerial qualifications, and rising in the estimation of the people of his charge."

How extensive soever may have been your course of study preparatory to your entering upon the ministry, and however diligently and faithfully you may have prosecuted that course, you have by no mean.

"finished your studies," if you would do justice to yourself and to your profession. "The foundation only is laid—the superstructure you have yet to rear. Only the elements of knowledge have you at present attained. Let these first principles *stimulate*, not *satisfy*, your desire of knowledge. Let them *guide*, not *limit*, your researches. You have in some degree *acquired*, but you have not yet *matured*, the intellectual habits essential to the due discharge of the office on which you now enter. You are now arrived to a critical period in the history of your mind. It is now to be determined, whether, in respect to mental energy and attainments, you are to remain stationary with self-reproach and merited disgrace, or to prosecute with ardor a course of unremitted application and honorable proficiency."

The importance of this subject will justify me in a

DIGRESSION,

CONTAINING A FEW SUGGESTIONS ON THE COURSE OF STUDY WHICH IT IS ESSENTIAL THAT THE CHRISTIAN MINISTER SHOULD PURSUE WITH A VIEW TO MENTAL IMPROVEMENT.

1 The daily *study* of the Holy Scriptures is a primary requisition upon the Christian student. Some have had access to the original tongues in which the Scriptures were written, but others have not enjoyed this advantage.

1. Upon the former, I would enjoin the daily reading of the Hebrew Bible and the Greek Testament.

Though it should be but a few verses in each that you read, it will keep alive your knowledge of the languages which has been acquired with so much toil, and also extend your knowledge of the Scriptures, and maintain and improve your habits of critical investigation. Mr. Burder thus urges this course upon his students:—

"Whatever may be the limits within which multiplied engagements may require this to be contracted, let it be a part of the business of every day. In your academic efforts, it may be presumed, you have at least conquered the most formidable difficulties in the acquisition of these languages. How much to be lamented would it be, should you suspend your application just at the point at which you are about to receive the recompense of your toilsome initiation! If you make no further progress, your past labor will be productive of but little advantage, and if you neglect the frequent and habitual reading of the Scriptures in the original, you will lose much of that which you have already acquired. Surely you ought not to be satisfied without attaining a facility in reading the Hebrew Bible and Greek Testament; such a facility as will remove all temptations to neglect the study; as will render it easy to avail yourselves of the critical labors of others; as will authorize you to place some confidence in your own opinion on points on which critics and commentators disagree; and will render the perusal of the Scriptures in the original sufficiently easy to be adopted with advantage for the purpose of devotional improvement."

2. Upon the latter, I would enjoin the daily reading and critical examination of the Scriptures in connection with some approved Commentary. Indeed, I would not have you circumscribe your reading to only one Commentary, however erudite, extensive, and orthodox, it may be; but when you have completed the reading of the Bible in connection with one, immediately resume it in connection with another, and you will find frequent occasion to collate the notes of the different commentators, and diligent pursual of this course will secure to you a comprehensive and profound knowledge of the Bible. None but a shallow mind—too shallow to make good use either of a Commentary or a Bible can object to the use of Biblical Commentaries. As well might the lawyer object to the study of Blackstone or of Story.

Again, note carefully the difficult passages in the Bible, acquaint yourselves with the views of the profoundest commentators on them, and also devote to them profound reflection and research. Beware, however, of forming special theories for the sake of accommodating these passages, or of producing a novel exposition of them. Get all the light you can, and never attempt to impart to your hearers more light than you possess. These passages are not numerous, and a critical examination and familiar acquaintance with them will very much facilitate in the investigation of the other Scriptures. And, further, it will afford great satisfaction to the many anxious inquirers for light upon these passages, if

they can ascertain how much is known, and how far they may expect to understand them.

II. "A second course of reading on which I would lay stress, is one of which the leading object should be the extension of those branches of knowledge, for which a demand is chiefly made in the exercise of your official functions.

"If the senator should be well versed in the history of his country, its constitution, and the sources of national prosperity; if the lawyer should be intimately acquainted with the system of jurisprudence, and the enactments of the legislature; if the physician should be well skilled in the knowledge of diseases and the remedies they require; surely a minister of religion should be equally solicitous to attain an extensive and accurate acquaintance with that system of truth which it is the business of his life to teach and to inculcate. On a great variety of subjects his knowledge must, of necessity, be superficial; but on those in which he undertakes to appear in the character of a public instructor, his knowledge should be accurate, if not profound. With this view, the energy of his mind should be directed to the study of revelation; nor can he be deemed excusable unless he avail himself, to the full extent of his means and opportunity, of those aids which are so abundantly supplied, both by ancient and modern writers. A specification of the writers who especially merit attention falls not within the compass of my present design Suffice it to say, that those which are of principal importance may be included under the

heads of Biblical criticism; theology, polemical and practical; Jewish antiquities; ecclesiastical history; and works illustrative of oriental usages and Scripture allusions. To these, indeed, I may justly add, the study of the human mind."

History, geography, and chronology, should be added to the above list, also moral and political philosophy, belles lettres, and the natural sciences. These branches will furnish a wide circle of reading and study, but the labor judiciously devoted to them will be amply repaid.

III. "A third course of reading should be pursued with a view to devotional excitement, and the cultivation of personal religion.

"Let it ever be remembered, that the character of the Christian is not to be merged in the official avocations of the minister. A solicitous regard to the interests of personal piety should every day of life take the lead of all other concerns. Nor can it be supposed that the mind can be duly qualified for the spiritual and elevated duties of the Christian ministry unless the religion of the heart be cultivated with watchful care. In addition to the devotional study of the Holy Scriptures, great advantage may be derived from the habit of allotting a certain limited portion of time, every day, to a course of reading, for the purpose of religious improvement. Some of the writings of the old divines may be read with this view, with incalculable advantage; nor is any species of reading more beneficial in promoting devotional excitement and professional diligence than

the biography of distinguished Christians, and of ministers eminent for piety and usefulness."

IV. The minister should also keep himself informed as to the history and current literature of his own times.

We do not mean that the minister should enter into all the petty and universal details of current history; but on these subjects he should keep himself informed, and his information will, in various ways, become subservient to the general objects of his profession. Such information will have a tendency to draw him from the more abstract regions of recondite learning, and make him practical. Nor would I impose upon the minister the task of wading through the oceans of literary trash—in the form of novels, magazines, poetry, &c.—with which the solid earth is literally inundated. But he must keep an eye to this, its character and influence.

Still there is great danger of passing off dissolute reading for study. On this subject Mr. Burder has some appropriate remarks: "Shall I render myself liable to the charge of indulging unfounded and illiberal suspicions, with regard to any of my brethren, if I venture to express a fear that some allow too much of their valuable time to be frittered away in the perusal of miscellaneous and periodical publications? These, judiciously selected, may afford interesting and advantageous occupation for hours of leisure and intervals of relaxation from serious study; but on these the student should not think himself authorized to enter till, by *hours* of applica-

tion, he has entitled himself to *moments* of *leisure*. Incalculable and irretrievable will be the loss he will sustain if he allow his mornings and evenings to be expended in the perusal of light and ephemeral productions. By no means would I discourage an attention, duly limited and regulated, to the various departments of polite literature. From works of taste and imagination, carefully selected, the mind may reap not delight only, but improvement. Poetry, eloquence, and criticism, have their *claims* as well as their attractions; but let the student yield to their attractions only in proportion to their claims, and let their claims be submitted to the decision of an enlightened judgment, and a conscience feelingly alive."

V. With reference to the reading of the Latin and Greek classics, I would commend the remark of Mr. Burder to the attention of the classical student, simply remarking that in the Latin and Greek classics may be found some of the finest examples for illustrations, as well as some of the most beautiful rhetorical figures; but the minister of Christ must be wary of "classical allusions" in the pulpit.

"The avocations of a Christian minister may reduce within narrow limits the time which can be devoted to this object; but surely, if the object be of sufficient importance to justify the rank which these studies hold in every course of liberal and professional education, they are entitled, at least, to some allotment of time in the subsequent studies of the Christian ministry."

DIGRESSION II.

ON THE MOST PROFITABLE MANNER OF READING.

"*Give attention to reading.*"

A JUDICIOUS writer has remarked that "a student should be as careful what books he reads, as what company he keeps." The influences they exert over the mind are not unlike.

Every student should procure a collection of the best and most approved books, which treat upon those departments of learning included in the profession he has chosen; or which treat upon special subjects of study to which he wishes to give attention. His perusal of these select authors should be close, attentive, and thorough. These works should be *read through*, and not "turned over." After these books have been read, other books, of less weight, but treating upon the same subject, may be *turned over*, and any additional valuable suggestions they may be found to contain extracted.

An indiscriminate reading of authors is often productive of immense evil to a student—evil in reference not only to economy of time, but also to mental discipline and correct taste. That restless curiosity which prompts the student to read every new book that comes out, because it is *new*, and not because it is worth reading, is absurd and ridiculous, and should be guarded against. "There is a wide difference," says Dr. Mason, "between a man of reading and a man of learning. One cannot read everything; and

if we could, we should be never the wiser. The bad would spoil the good, fill our minds with a confused medley of sentiments and desires, and the end of reading would be quite defeated for want of time and power to practice and improve." We should as soon expect that much and indiscriminate eating, without exercise and digestion, would make a strong man, as that much and indiscriminate reading, without careful meditation, would make a strong mind. Such a course can never make a *well*-read man, but

> "A boorish blockhead, ignorantly read,
> With loads of learned lumber in his head."

If after an author has been selected, and the reading of him commenced, he is found to be commonplace, insipid, or trifling, lay him aside. Time enough has been wasted upon him.

Of that portion of time allotted to reading, devote that in which the mind is usually most vigorous and intent to the more solid reading, and that which requires greater exercise of thought and memory. Lighter reading can come in at odd intervals. Let such reading also be done in the retirement of your study, where you will be free from interruption. However well disciplined the mind may be, it can never prosecute its studies to the best advantage in the midst of noise and confusion; and any pretence to this is mere affectation. Also, the mind must be composed for study, and not broken off suddenly from care or excitement, and applied to it. "Never pretend to study while the mind is not recovered

from a hurry of cares, or the perturbations of passion. Such abrupt and violent transitions is a discipline to which it will not easily submit, especially if it has not been well managed, and long accustomed to it. *Aurora Musis amica, necnon vespera*, because the mind is then commonly most free and disengaged."

Observe the characteristic excellences of every author you read. "Every good writer," says Dr. Mason, "has his peculiar felicity, his distinguishing excellence. Some excel in style; entertain us with easy, natural language; or with an elegance and propriety of expression; or delight us with their florid, smooth, and well-turned periods! Some love a figurative, diffuse, and flowing style. Others, quite a plain, rational, discursive one. Each have their excellence. But the most elegant is that which is the most natural, proper, and expressive; it cannot *then* be too short and plain, both to *delight* and *instruct;* the two great ends of language. A style overloaded with studied ornaments grows prolix; and prolixity always weakens or obscures the sentiment it would express. Others excel in sentiments. Those sentiments strike us with pleasure that are strong, or clear, or soft, or sublime, pathetic, just, or uncommon. Whatever has the most weight and brevity finds the quickest way to the heart. Others excel in method; in a natural disposition of the subject, and an easy, free, familiar way of communicating thought to the understanding. Nothing is very striking. You approve and are well pleased

with your author, and you scarce know for what. This resembles the *Je ne sais quoi*, *tout agreeable*, in the very humor, turn, and air of some people we converse with. Others are very happy in their manner and way of conveying clear, rational, solid arguments and instructions to the mind, which arrest your attention, command your approbation, and force your assent at once. You see everything in broad day, in a fair, and strong, and proper light. A perfect writer has all these excellences of style, sentiment, method, and manner, united." A close observance of these peculiarities will contribute not a little to the understanding of the author, and the advantages that result from reading him.

"From all your authors choose one or two for your model, by which to form your style and sentiments; and let them be your *Euchiridia*, your pocket companions. Consult and imitate them every day, till you are not only master of their style and sentiments, but imbibe their spirit. But be very cautious both in your choice and imitation, lest with their excellences you adopt their faults, to which an excessive veneration for them may make you blind.*

"If your author have an established reputation, and you do not relish him, suspect your own taste and judgment. Perhaps something has biased your mind against him: find it out, and compare it with those beauties which charm his other readers more

* Certis ingeniis immorari et innutrisi oportet, si velis aliquid attrahere quod in animo fideliter redeat—probatos itaque semper lege, et siquando ad alios divertere libuerit, ad priores redi.—*Sen Ep* 1.

than all his blemishes offend them." We should be lenient in our judgment, as Horace says he would be to the slight offenses in a poem, otherwise excellent.* The more familiar you become with such an author, the more highly will you prize his excellences, and the less inclined to be censorious toward his faults. There is reason and philosophy in the *decies repetita placebunt* of Juvenal.

"Before you sit down to a book, *taste it*, that is, examine the titlepage, preface, contents, and index; then turn to the place where some important article is discussed, observe the writer's diction, argument, method, and manner of treating it. If, after two or three such trials, you find he is obscure, confused, pedantic, shallow, or trifling, depend upon it he is not worth your reading.

"Also make marks at the margin of your books against those passages where the sentiment is well conceived, or well expressed, and worth your remembering or retailing; or transfer it into your common-place book, under the head your author is treating of; or at least a reference to it." If you rely wholly on the memory for the retention of these literary gems, many of them will be lost entirely, and others only imperfectly remembered. A common-place book is almost indispensable to him who would have at command a large fund of varied and valuable knowledge.

* Verùm ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura.—*De Arte Poetica.*

SECTION VII.—*Consider the frequent and weighty demands made upon your mental resources, and endeavor to meet them.*

A writer in the Edinburgh Review expresses surprise that the instances are so rare of eminent eloquence in the pulpit, and that so few of the millions of sermons preached annually survive the period of their delivery. But this surprise will, in a measure, be abated when we consider how frequent are the demands that are made upon the resources of the minister; and that their frequent recurrence is in a steady and uniform flow—often while the minister is so harassed with interruptions, with cares and duties of another character, that leave him time greatly inadequate to a thorough preparation of his *matter;* much less for a thorough cultivation of his *manner.*

The subjoined remarks of Mr. Burder do not place this subject in too strong a light:—"In the discharge of his stated duties on the sabbath, and of the frequent engagements which arise out of the excitement of benevolent activity, in the present day, how heavy are the demands upon the time, and talents, and attainments, of a Christian minister! With a limited degree of opportunity for preparation, on what a variety of subjects he has to discourse--what a versatility of thought he has to display! How much he needs an ample store of general principles, on almost all subjects interesting to the heart of man; well-digested views of the whole system of revealed truth; familiarity with the most

important points of Biblical criticism; and materials derived from almost all the sources of human knowledge, in order to present to his hearers, rich, and diversified, and interesting materials of illustration, to whatever subjects he invites their regard. Surely qualifications for such engagements are not to be expected without extensive reading and perpetual application."

M. Bruyere has remarked that "it is easier to preach than to plead; but more difficult to preach well than to plead well." A careful analysis of the eloquence of the bar and of the pulpit has convinced us of the justness of this criticism. "It is easier to preach than to plead," because the preacher, with but little preparation, and little effort, may consume his hour in vague generalities, and in discourse upon almost every miscellaneous topic under the sun, and his congregation will give him a respectful hearing; but the lawyer must plead to the case in hand, and will not be permitted to wander over the universe of thought, for the sake of making a speech. But "to preach well is more difficult." The programm of the case furnishes the lawyer with his brief, imbodying the outlines of his plea; while the minister is necessitated "to dig" for the outline, order, and arrangement, of his. The lawyer will not lack variety, for it is already provided in the different aspects the cause has assumed, and the variety of facts furnished by the witnesses; but the preacher must attain variety, as the result of his own toil. The lawyer feels no division of interest in the selec-

tion of his topics, and consequent distraction of mind, for the case that is brought before him furnishes the theme of his discourse; while the mind of the preacher is often divided between the conflicting claims of different subjects.

Another and a striking characteristic difference between the eloquence of the bar and that of the pulpit is, that the lawyer needs only to convince; while the preacher must not only convince, but *persuade;* the lawyer needs only to elicit truth, so that it may be known; the preacher is often, nay, for the most part, obliged to discourse upon truths perfectly known, in order not so much to convince the understanding as to remove the indifference of the multitude. Again, the minister must produce a permanent effect; to gain a temporary assent of the reason of his hearers is insufficient; a permanent conviction must be produced. Not so with the advocate. Does he obtain the verdict of the jury in favor of his client, his object is secured. It matters not what may be their opinion in the case to-morrow; he labors only to obtain their verdict *to-day.*

The sphere of the minister is to "convince and to persuade;" to adapt a discourse to this double end, and execute it with success, is no easy task, and requires no mean exercise of intellectual power. "To give to what is old the grace of novelty; to invest admitted truth with such colors as affect the imagination and the heart; to confine description to abstract qualities, and yet to influence practical life, is the greatest trial of human skill." When we consider

the intrinsic difficulties of the undertaking, and then reflect that these demands are hebdomadally made, and that the talent of eloquence, at best, is rare, "the matter of surprise should be, not that we hear so few eloquent sermons, but so many good ones."

SECTION VIII.—*Consider the demands made by the diversity of mental character in your congregations, and endeavor to meet them.*

That there should be a fitness between the discourse and the auditory, in order to the production of the highest results of eloquence, or indeed in order to the production of the ordinary results of discourse, is obvious. This fitness must regard the style of thought and expression, also the sentiments inculcated and the emotions felt with reference to them. Religious assemblies generally combine almost every variety and shade of moral and intellectual character, hence the exceeding difficulty of suiting the discourse to each.

It is a just remark of Dr. Campbell, in his Philosophy of Rhetoric, "That the more mixed the auditory is, the greater is the difficulty of speaking to them with effect. The preacher, therefore, has a more delicate part to perform than either the pleader or the senator. The auditors, though rarely so accomplished as to require the same accuracy of composition, or acuteness in reasoning, as may be expected in the other two, are more various in age, rank, taste, inclinations, sentiments, and prejudices." Then, in addition to this variety in the character of

the audience, there is an almost equal variety to be met in the time, place, and circumstances, of the audience. To meet all these conditions is one of the highest efforts of the art.

The adaptation of his discourses to the assemblies he addresses, and to the different classes in those assemblies, should be a matter of careful study on the part of the pulpit orator. "To men of different castes and complexions," says Mr. Hall, "it is obvious, a corresponding difference in the selection of topics and the methods of appeal is requisite. Some are only capable of digesting the first principles of religion, on whom it is necessary to inculcate the same lessons with the reiteration of parental solicitude; there are others of a wider grasp of comprehension, who must be indulged with an ampler variety, and to whom views of religion less obvious, less obtrusive, and demanding a more vigorous exercise of the understanding are peculiarly adapted. Some are accustomed to examine every subject in a light so cool, so argumentative, that they are not easily impressed with anything which is not presented in the garb of reasoning, nor apt, though firm believers in revelation, to be strongly moved by naked assertion from even that quarter. There are others of a softer temperament, who are easily won by tender strokes of pathos. Minds of an obdurate make, which have been rendered callous by long habits of vice, must be compelled and subdued by the terrors of the Lord, while others are capable of being *drawn by the cords and with the hands of a man. Some we*

must save with fear, plucking them out of the fire, on others we must have compassion, making a difference. You will recollect that He who spake as never man spake, mild, gentle, insinuating in his address to the multitude, reserved the thunder of his denunciations for sanctimonious hypocrites. In this part of our ministerial function we shall do well to imitate St. Paul, who became 'all things to all men that he might win some,' combining, in his efforts for the salvation of souls, the utmost simplicity of intention, with the utmost versatility of address."

The difficulties to which we have here adverted are difficulties of no common magnitude, and to overcome them will require a deep insight into human nature, combined with no small degree of studious preparation. He that overlooks the subject is unmindful of one of the essential elements of ministerial success and usefulness.

SECTION IX.—*Consider the demands made by the increase of literary and scientific knowledge among all classes in society, and endeavor to meet them.*

Nothing but superior intelligence, combined with superior piety, can secure for the Christian minister that profound respect from his hearers which will contribute to the weight and influence of what he may say. "It is naturally expected," says Mr. Burder, "that a minister should be superior to his hearers, not only in his knowledge of the Scriptures, but also in mental culture and literary attainments. To secure, by a wide interval, that superiority, was

formerly by no means difficult for those ministers who had enjoyed the advantage of a liberal education. In the present day this is not so easy a task. In most congregations, there are not a few who have been versed in the principles of literature and science, and who are qualified to detect inaccuracies of thought or expression, which might formerly have passed without notice. It should be deeply impressed on the mind of every minister, when he embarks on his professional course, that as the standard of information among all classes is perpetually rising, the standard of learning and of talent among the ministers of the gospel must be raised, at least in an equal degree."

Says the Rev. Daniel Smith, in a contribution to the Methodist Quarterly Review, "The same qualifications which would have enabled a minister to pass very well thirty years since, will not answer for these times. Institutions of learning were not then multiplied as at present, and those that did exist, particularly the elementary schools, did not compare with those now in operation. With the improvements already made, and those projected and in progress, no inconsiderable share of science is likely to be brought to every man's door. History, the philosophy of language, geometry, chemistry, natural philosophy, the elements of astronomy, physiology, the elements of moral and intellectual science, and composition, are already taught in some of our common schools, and likely soon to be quite generally introduced. Books on all these subjects are multi-

plied, and cheap. Now, no proposition in mathematics is more demonstrable than that the ministry, the public teachers of religion, must keep in advance of the general intelligence of society, or lose its influence over the public mind. The same acquirements which will pass at present, will not do twenty years hence. The progress of learning in the ministry must be onward, and those whom it may concern, will do well to look to it, that they do not introduce mere 'novices' in learning into the sacred office."

"The minister would be justly condemned," says Richard Watson, "and especially in the present day, who neglects the acquisition of knowledge, and who does not, as St. Paul enjoins, 'give attention to reading;' who contents himself with half-formed and ill-arranged generalities; who has no intellectual stores from which to make that skillful distribution, and give that varied illustration of his subjects, which the different characters, states, and tastes of men require; who, though professedly a teacher of religion, neither defends it by well-chosen arguments, nor holds in his mind a just arrangement of its doctrines; and who, while in every public service, places himself before the people as an expounder of God's word, seems not aware of the diligent application to private study which that important office demands, nor avails himself of the labors of those eminent men who have devoted their learning and their spiritual discernment to elucidate the Holy Scriptures."

SECTION X.—*Connect mental improvement with your preparations for the pulpit.*

"The young preacher should by no means think it sufficient to make that preparation for his appearance in the pulpit which he supposes will be deemed adequate and respectable by those who attend on his ministry. To satisfy *himself* should be with him an object of much more difficult attainment, under ordinary circumstances, than to satisfy his hearers; and he should not allow himself to be satisfied, unless he has so conducted his preparation of discourses, as to have made some addition to his stock of valuable ideas, or at least to have made some progress in the cultivation of useful habits of thought and expression.

"There are several plans by which this improvement may be secured, some of which I will suggest:—

"(1.) Pursue, when opportunity occurs, those inquiries which may incidentally arise out of the texts or the subjects which you are studying, with a view to public discourses.

"Let not a spirit of indolence restrict your inquiries on any important points, because you are aware that no reference to such points is necessary in the discourse you may be preparing. These points may have an important bearing on a variety of subjects, and the investigation may tend to enrich your mind by the addition of important knowledge, or, at least, to preserve you from injurious prejudices and mistakes. Much, very much, I conceive, of the

knowledge by which superior minds are distinguished, has been accumulated by the habit now recommended. Scarcely has any subject, especially in their earlier studies, employed their thoughts, without prompting some inquiries on points on which they were impatient to acquire more correct or more extensive information. Had not these wishes excited them to embrace the earliest opportunities of investigation, that knowledge would probably never have been attained. With a view to the practicability of this extended and liberal plan of studying discourses for the pulpit, as well as for other reasons afterward to be considered, it is of great importance to allow for such preparations time sufficiently ample to prevent the necessity of eager and inconsiderate haste, with the entire omission and neglect of all inquiries not absolutely essential to the composition of the proposed discourse.

"(2.) Consult the best authors to whose works you have access, who have written on the subject which you propose to discuss.

"It is indeed advisable, previously to your having recourse to the wealth of other minds, to make a vigorous demand on the stores of your own mind; but, having done this, you may with great advantage have recourse to the productions of men of superior intellect and attainments. This method is by no means to be adopted, with a view to suspend or diminish your own intellectual labor, but, on the contrary, to secure several important advantages which I will specify:—

"It will give excitement to the mind, and rouse it to a state of higher energy and activity. It will present ample materials for thought and reflection, and should the mind fix with a vigorous grasp only on some one interesting thought, that single idea may be the first of a train which will give a character and a value to the whole discourse. It will give further amplitude, richness, and vividness, to many of the illustrations which your own mind might have suggested in part, but with much less power of exciting interest and impression. It will also serve to give additional confidence in the expression of your own opinion.

"(3.) Be not satisfied with selecting detached texts and miscellaneous subjects, but in addition to those enter on a course of expository lectures and a series of connected discourses.

"The method now recommended will be at once instructive to the hearers, and highly conducive to the improvement of the preacher. It will prevent the wearisome and fruitless expenditure of time in searching after subjects of discourse; it will supply many interesting topics which might not otherwise engage the attention; it will habituate the mind of the minister of truth to investigate with diligence the exact meaning of every part of Scripture which he undertakes to interpret; and it will stimulate most powerfully to vigorous thought, extensive reading, and Biblical researches.

"It is possible that some preachers may hesitate to adopt the plans now recommended, from the fear

of their proving unpopular and failing to excite sufficient interest. Let the inquiry then be made, Have they tried the experiment? Have they pursued the plan with the spirit and the application it requires? Have they adopted a judicious application of subjects? In expounding the Scriptures have they made choice of such books or such chapters as were best adapted to their own mental resources, and to the circumstances of their hearers? Have they been sufficiently anxious to combine instruction with impression; and while they endeavored to convey knowledge to the understanding, has it been also their assiduous attempt to awaken the conscience and affect the heart? If these objects are kept in view in the conduct of expository lectures, and the discussion of connected subjects, the interest excited in the minds of the hearers, instead of being diminished, will be most sensibly augmented.

"(4.) Let the subjects and the texts intended for the discourses of the succeeding sabbath be selected early in the week.

"I envy not the preacher who can allow day after day in the early part of the week to glide away, without any solicitude to determine on what subjects he shall address his auditory on the coming sabbath. Can he secure at the end of the week all that leisure that he calculates upon—all that freedom from intrusion and interruption requisite to tranquil continuity of thought? Is it certain that he will experience no perplexity or embarrassment in effecting a choice, when a choice can no longer be de-

layed? Is he wise in deferring his effort to select a subject till that part of the week, when all the time that remains is scarcely sufficient for the requisite inquiries and reflections, even were the choice already determined? Is he consulting the approbation of his own mind, or the approbation of Him in whose service he is engaged, or the good of those whose edification he is anxious to promote? Is he not negligently unmindful of the benefit he might derive, during the course of the week, from those thoughts and feelings which, even without any direct exertion, might almost spontaneously occur to his mind, and become intimately associated with the subject on which he was to preach, were the selection of that subject to precede, by a due interval, the period of due preparation?"

To the above suggestions of Mr. Burder, we append the following pertinent remarks of Professor Park:—"It is by no means sufficient that a man investigate barely those parts of his subject which he wishes to discuss in his sermon. He must investigate all parts before he can safely conclude which to discuss and which to exclude. He must be able to take the whole subject into his hands as a ball of ivory, and turn it over and over, and present all sides of it. Even if he deem a particular branch of it inappropriate to the pulpit, still it must be analyzed. The analysis will give impulse and acumen to his mind, suggest the most suitable and eloquent collocation of his more popular thoughts, and often initiate him into new fields of practical reflection.

Every part of his doctrine has its collateral parts, its dependences, its intimations; and if he explore the circumjacent ground as well as the spot on which he intends to build, he will often discover a fruitful spot in the very darkest corners, under the most tangled shrubbery. 'Even a Russian steppe has tumuli and gold ornaments; also many a scene that looks desert and rock-bound from the distance, will unfold itself, when visited, into rare valleys.' Our clergymen commit an injurious error when they neglect and repudiate all discussion which promises no immediate practical bearing. They should reflect that in a great building there are rough and unsightly foundation-stones, which are not to be wholly dispensed with, because they are unsuitable for a place in the parlor, on the sofa, or the piano. They should reflect, that in a finished picture there are some colorings which will disgust, if presented in bold relief, but will leave the picture still more disgusting if excluded from the back-ground, where, perhaps, only a connoisseur will be able to explain their effect. A sermon is incomplete unless its arrangement, its allusions, its whole spirit, betray the author's familiarity with the fundamental and even suppressed branches of his theme."

SECTION XI.—*Let not your direct preparation for the pulpit be superficial, but let the subject be thoroughly investigated, and the thought methodically arranged.*

A fluent man may pour forth a torrent of words, but, unless they give expression to just thought and valu-

able ideas, his auditory will remind one of the description of Milton:—

"The hungry sheep look up, and are not fed."

No fluency of speech will make amends for poverty of thought. The efforts of him who shall attempt to preach, without having his mind stored with theological knowledge, are not unjustly characterized as,

"Dropping buckets into empty wells;
And growing old in drawing nothing up."

Where there is eloquence at all, there must be the *eloquence of thought*. A man may bluster, and foam, and rave, and stamp, and gesticulate, and scream; but these can never supply the lack of thought. "The foundation of all that can be called eloquent," says Blair, "is good sense and solid thought. Let it be the first study of public speakers, in addressing any popular assembly, to be previously master of the business on which they are to speak; *to be well provided with matter and argument;* and to rest upon these the chief stress."* Mere ornament can never become a substitute for these substantial elements of discourse, but it may often be added to advantage. The public speaker, however, should be wary of using that which is *merely* ornamental, remembering that that can add no intrinsic beauty to a discourse which does not at the same time contribute to its strength.

* The abbe Maury also insists that "the orator must join to the instruction which he has derived from his preparatory studies, an intimate knowledge of the subject which he proposes to discuss." —*Principles of Eloquence*, sec. v

Sometimes the whole outline and plan of a discourse may be almost instantly suggested in connection with the text or the topic upon which the discourse is to be made. When this is the case, the labor of preparation will be greatly lightened, and will consist, mainly, in filling up the outline already sketched and in improving the plan where it may be done to good effect. This is a work, however, that cannot be neglected with safety. If neglected till the moment of delivery, the speaker will most likely be compelled to rear his edifice without cement to join the stones.

When, however, which is oftener the case, no such plan is suggested, the speaker is compelled to meditate, study, and read upon the subject. In this way he slowly accumulates isolated facts and thoughts, which cluster without order in his mind; and thus he collects what Cicero terms "a forest of ideas and subjects."* These ideas and subjects are now to be reduced to system, and arranged in order; so "that truth may open to the hearer, as the landscape does to the traveler." "It is here," says the abbe Maury, "where art begins. It is time to fix your plan. This is generally the part which costs much labor, and which very much influences the success of the discourse. . . . . Is this plan ill-conceived, obscure, and indeterminate? There will be in the proofs an inevitable confusion, the subjects will not be clearly distinguished, and the arguments, instead of affording each other a mutual support, will inter-

* Sylva rerum ac sententiarum comparanda est.—*De Orat*

fere. The more you study your plan, the greater enlargement you give to your subject. Statements which, at first, seemed sufficiently copious to embrace the substance of a discourse in all its extent, scarcely form a subdivision fertile enough when you are acquainted with the method of expanding your ideas."

"In all kinds of public speaking," says Mr. Blair, "nothing is of greater consequence than a proper and clear method. Though the method be not laid down in form, no discourse of any length should be without method; that is, everything should be found in its proper place. Every one who speaks will find it of the greatest advantage to himself to have previously arranged his thoughts, and classed under proper heads, in his own mind, what he is to deliver. This will assist his memory, and carry him through his discourse without that confusion to which one is every moment subject who has fixed no distinct plan of what he has to say.

"And, in respect to the hearers, order in discourse is absolutely necessary for making any proper impression. It adds both force and light to what is said. It makes them accompany the speaker easily and readily as he goes along; and makes them feel the full effect of every argument he employs. . . . . Too much pains, therefore, cannot be employed in previously studying the plan and method. If there be indistinctness and disorder we can have no success in convincing."

Another advantage arising from the plan is found

in its progression. "It is always necessary," says the abbe Maury, "to observe a specified progression in the distribution of the plan, in order to impart an increasing force to the points advanced, to give weight to the argument, and energy to the rhetorical movements. It is as rare as it is difficult to render both parts of a sermon equally excellent, because the same resources seldom present themselves to the imagination of the orator. The latter, however, ought to excel the former. Eloquence always declines when it ceases to rise. It is therefore to the second branch of the division that the most persuasive arguments and pathetic sentiments ought to be reserved." These principles, suggested by Maury, are clearly observable in the orations of Cicero, who invariably adopted a method in his orations which obliged him to be "surpassing himself continually by fresh efforts."

SECTION XII.—*Do not attach too much importance to artificial rules for the preparation of a sermon.*

"I would not discourage the perusal of such productions as the celebrated essay of Claude on the composition of a sermon; but I will take the liberty of saying, that I attach to such aids only a subordinate degree of importance. An able translator of that essay states, in his preface, that he was induced to publish it 'for the use of those studious ministers in our Protestant Dissenting Churches, who have not enjoyed the advantages of a regular academical education.' The remark obviously implies that, in

his opinion, the rules and advices which that essay contains are of much less importance to those who have enjoyed such advantages; and I cannot but be of the opinion, that they whose minds have been disciplined, by a course of liberal studies, will derive far more assistance from the guidance of general principles than from any specific or artificial rules.

"Almost all the exercises of intellect which a judicious plan of education prescribes, have a tendency to train the mind to those habits of thought which dictate a natural, and therefore logical, method of unfolding and arranging our ideas, so as to put our hearers, by a method the most direct, into full possession of our sentiments. Whatever, then, is adapted to induce those important habits of thought tends, by most beneficial influence, to supersede the necessity of artificial aid, and, at the same time, to secure the additional advantage of leaving the mind free from those fetters and trammels which the rules of art too frequently impose.

"In the composition of sermons the exercise of discriminating judgment is requisite, not only in the formation, but also in the exhibition of the plan of arrangement. If the general outline be not explicitly stated, the hearer remains without any pledge for the judicious selection or the orderly distribution of the materials of thought which belong to the subject, and without that excitement to fixed attention, and that aid in his efforts to recollect the train of thought, which the preacher should not fail to afford On the other hand, if the arrangement be too formal,

or the plan too fully disclosed, other evils are incurred."

The evils to which Mr. Burder alludes are thus exhibited by Robert Hall:—"In the mode of conducting our public ministrations we are, perhaps, too formal, and too mechanical; that in the matter of our sermons we indulge too little variety; and, exposing our plan in all its parts, abate the edge of curiosity, by enabling the hearer to anticipate what we intend to advance. Why should that force which gives to every other emotion, derived from just and affecting sentiments, be banished from the pulpit, when it is found of such moment in every other kind of public address? I cannot but imagine the first preachers of the gospel appeared before their audiences with a more free and unfettered air than is consistent with the narrow trammels to which, in these later ages, discourses from the pulpit are consigned. The sublime emotions with which they were fraught would have rendered them impatient of such restrictions; nor could they suffer the impetuous stream of argument, expostulation, and pathos, to be weakened, by diverting it into the artificial reservoirs prepared in the heads and particulars of a modern sermon.

"Method, we are aware, is an essential ingredient in every discourse designed for the instruction of mankind; but it ought never to force itself on the attention as an object apart; never appear to be an end instead of an instrument; or beget a suspicion of the sentiment being introduced for the sake of

the method, not the method for the sake of the sentiment. Let the experiment be traced to some of the best speakers of ancient eloquence; let an oration of Cicero or Demosthenes be stretched on a Procrustes' bed of this sort, and, if I am not greatly mistaken, the flame of enthusiasm, which has excited admiration in all ages, will instantly evaporate; yet no one perceives a want of method in these immortal compositions, nor can anything be conceived more remote from incoherent rhapsody."

SECTION XIII.—*Consult the best authors who have written upon the subject you propose to discuss.*

A distinguished philosopher, treating upon the inventive powers of the human mind, remarked that we learn to invent by becoming acquainted with the inventions of others. And further intimates, that even Byron found it necessary to quicken his powers of invention by the perusal of works similar in character to those in the production of which he was then engaged. The human mind cannot think unless materials of thought are furnished; these materials are furnished by reading. "A convincing proof," says Mr. Sturtevant, "of the benefit of reading the works of others is furnished in our judges and leading counselors, who appear to have succeeded in the attainment of true eloquence above any [other] order of men in the world; and this because they are the most penetrating and diligent readers of the laws of nations, their ancient constitutions, laws, customs of their country, and of the com-

mentaries and adjudged cases that have been published upon laws." Originality of genius is never to be reached by the neglect of reading; nor can any one, without extensive and varied reading, expect to rise above respectable mediocrity.

Yet in consulting the opinions of others, and availing ourselves of the materials collected by them, just restrictions and limits are to be observed. Gaussen tells us, "A man must not go first to commentators till he has drawn his own well dry."* Ostervald also judiciously remarks, "A minister should do all he can for himself before he has recourse to commentators. This method will develop and improve your genius; whereas, if you steal away the books from those who are in the habit of plagiarism, they are confounded before their audience. Arguments honestly drawn from your own mind have an air of originality, which convinces and persuades much better than a multifarious collection from other mens' works. Besides, it imboldens a preacher; a sermon purely his own makes a much more happy impression both on his memory and heart, than that which he has transcribed from others. Make it therefore an invariable rule, to do all you can for yourselves, and never follow those who, before considering their subject, have immediate recourse to commentators."

* Non prius commentatores adeat, quàm ipsi aqua hæreat.—*De Arte Concionandi.*

SECTION XIV.—*Let your own feelings be attuned to harmony with the spirit of the subject.*

To have the mind penetrated with the emotions we would describe is essential to true eloquence, and in this lies much of its force and effect. A clergyman who heard Mr. Whitefield, when he preached at Norwich, on "the great white throne," relates, that "after 'the books were opened,' and the prisoner had been impeached, the Judge asked him, 'Prisoner at the bar! what hast thou to say in thy own defense? What exceptions canst thou take to the witnesses?' The prisoner was silent. 'What! hast thou nothing to say?' The prisoner continued silent. The preacher then cried out, 'Bring my cap! I mean my *condemning cap!*' Upon this, Mr. Whitefield burst into a flood of tears, and a general weeping followed throughout all the congregation." This divine unction, which constitutes the gist, and in a great measure the power of eloquence, is even more indispensable than reasoning itself; for the soundest reasoning without it will fall powerless to the ground. "If you wish me to weep, you should first show yourself to be affected with grief,"* is an old and expressive adage concerning eloquence. Erasmus also declares, "Nothing is of greater potency to excite good affections in others, than to have the fountain of such pious feelings within one's own breast."†

* Si vis me flere, dolendum est primùm ipsi tibi.

† Nihil potentius ad excitandos bonos affectos, quàm priorum affectuum fontem habere in pectore.

The best models of eloquence have practiced and the best teachers of it have inculcated this as a primary element of true eloquence. Dr. Mason, in his Student and Pastor, says, "The mind should be well seasoned with the discourse before it be delivered. It is not enough to be master of your notes, but you must enter into the spirit of your subject. Call in everything that is proper to improve it, and to raise and animate your mind in the contemplation of it."

This harmony between the feelings of the public speaker and his subject will conduce much to the perfection of his language and diction. "If the subject be clearly conceived," says Mr. Osterwald, "and deeply impressed upon the heart, you will certainly express yourselves in appropriate language. *The passions are all eloquent.*" Gaussen also presents further considerations upon the same point,—"For this will be the effect: from the fullness of his heart he will pour forth suitable expressions. And because these are furnished by the very nature of the subject under discussion, and not by the industry of the speaker, who suppresses all high-sounding phraseology and attempts at hyperbole, they will be as appropriate to the subjects of the discourse, as a well-formed garment gracefully befits the person of the wearer. His style will exhibit a manly strength and words pregnant with sentiments, such words being not the mere signs of things, but vivid representations of them, and their express images."*

* Nam ita fiet ut ex plenitudine pectoris verba fundat, quæ, quia ipsa rerum natura, non dicentis industria, suppeditat, amote

Another reason why the orator should have his own feelings imbued with the spirit of his subject is, that no mere art or imitation can supply the want. Heat can never be imparted to a painted flame, however exquisite the art of the painter. So it is impossible for the speaker to give utterance to emotions that do not exist in his own soul. "Orators," says Fenelon, in his Dialogues upon Eloquence, "are in most cases, like poets, who write elegies or other pathetic poems, they must feel the passion they describe, or else they can never paint it well. The greatest art imaginable can never speak like true passion and undisguised nature. Hence you will always be an imperfect orator, if you be not thoroughly impressed with the sentiments you would paint and communicate to others."

To the sacred orator this genuine sensibility of soul is indispensable. Any affectation of it will not be tolerated by a discriminating auditory even upon the stage; how then can it be in the pulpit? But to be entirely destitute of it, is to be unfitted for the ministry. "Now our proposition is," says Dr. Andrew Reed, "that deep emotion of the heart is not only proper but *indispensable* to the work of the ministry, so that should a person either from physical or spiritual causes have his affections in so dull and obtuse a state as not to allow a corresponding

omni verborum tumore, sine ullâ hyperbole, rebus non secus ac vestis corpore aptissimè adhærebunt. Erit in illius stilo virile quoddam robur, ac plenæ sententiarum voces, quæ rerum non tam signa erunt, quâm vividae quædam et expressæ imagines.—*De Arti Concionandi*

feeling with the truth to be uttered, he is *disqualified* for the high and important service. He would fail to produce a conviction of the truth of his message in the minds of those who heard it; *he would fail to produce even the conviction that he believed it himself.*"

The same author, in endeavoring to show that "deep emotion" is one of the essential qualities of "an efficient ministry," says, "By emotion I do not mean a forced physical excitement. There are many speakers who have inadequate views of the important truths they utter, and whose affections have little sympathy with them, who nevertheless *task* themselves to be animated and striking, that they may be acceptable and popular, as though any man were truly eloquent by *trying* to be so! The effect is, that they overstep 'the modesty of nature, and do violence to taste and reason. In *trying* to be forcible, they are extravagant; in *laboring* to be pathetic, they whine and whimper; and in *striving* to feel, they become turgid in the extreme. There is a great deal of vociferation, and, beside it—nothing. Such services are of very questionable efficacy.

"Nor, by emotion, do I refer with commendation to that softness of nature which disposes an individual to undue sensibility, and even to tears, on slight occasions and on trivial subjects. This is *mere weakness*, and sensible weakness in a minister can never give power to his ministrations.

"Finally, by emotion, I do not understand those occasional and sudden gusts of real but animal feeling into which some speakers work themselves, and

which spring from no *sufficient* cause, and defy all control of judgment and reason. To command others, we must command ourselves. It must be felt that thought rises with passion, and that we are never so truly natural as when we are deeply impassioned.

"By emotion, I refer to that *deep earnestness* of the soul, which is created by the truth *strongly perceived* and *entirely believed*, and the consequent *quick* and *holy sympathy* of *all the affections* with the *word* the minister has to deliver, and the *circumstances* in which he is placed. Such emotions evidently would indicate neither weakness nor wildness. It would be in keeping with the subject, and, appearing only when it was demanded, its presence would be life and power. It would suggest the just action; it would give the just intonation; it would create the just expression. Everything would speak, and speak eloquently, and would carry to the conscience of the hearer that conviction of sincerity and power in the speaker which nothing else could supply." We may add, no one should ever undertake a subject in the sacred desk, which he does not deem of sufficient importance to awaken the sympathies of his heart; and when the heart is touched, the intellect will be quickened and all its energies inspired.

SECTION XV.—*Remember that the intellectual powers are quickened by devotion and devotional feelings.*

An example may be afforded to the Christian minister in the practice of the ancient heathen, who were

accustomed to invoke the aid of the Deity when they engaged in literary enterprises. We have an example of this in Homer, who begins both his Iliad and Odyssey with an invocation to Deity. So Museus begins his Song of Hero and Leander, Hesiod his Works and Days, and Ovid his Metamorphoses Hence the—*a Jove principium musæ*—of the Latins. On the same point might we cite many of our modern poets. And many of our wisest and best men have thought it indispensable to connect the exercise of devotion with the prosecution of study. Luther, and after him the pious Dr. Watts, claimed that "praying was the best study."* And Dr. Saunderson declared, "*Study without prayer is atheism.*" While St. James enjoins, "If any of you lack wisdom, let him ask of God."

"The duties of the Christian minister are spiritual duties, and require, therefore, spiritual and devotional habits of thought and feeling. If the state of the mind correspond with the character of the subject on which intellectual energy is to be employed, the employment becomes easy and delightful; if otherwise, it is difficult, if not irksome. The hours expended in the preparation of discourses for the pulpit, may, on these principles, be either among the most happy or the most distressing of a studious life. Under the influence of devotional excitement, with what clearness and with what beauty may an interesting passage in the word of God unfold its meaning to the eye of the mind! It becomes at

* Bene orasse, est bene studuisse.

once a source of spiritual delight, and a theme for pulpit discussion. The truths it inculcates or involves present themselves in quick succession to the meditating mind, and seem to arrange themselves, without difficulty, in an order the most natural and correct." To be an efficient minister of a spiritual gospel, a man must possess a spiritual and powerful perception of truth, which may be obtained only by combining prayer with study.

Devotional feelings will not only inspire an ardor in study, but especially clothe the Christian minister with power in the delivery. "When the time for the delivery of his discourse draws near," says Erasmus, "let the preacher profoundly and earnestly devote himself to importunate entreaty and supplication, and let him ask wisdom, utterance, and success for his sermon, from Him who makes even the tongues of infants eloquent. It would seem almost incredible, were I to describe how great is the light, the vigor, the strength, and the cheerfulness, which from this pious exercise accrue, not only to a preacher, but also to every man who is about to engage in the performance of difficult and important duties."*

"He," says Mr. Sutcliffe, "who, like Moses, speaks with God before he addresses the people, acquires a

* Sub horam concionis ecclesiastes det se profundè deprecationi; et ab eo postulet sapientiam, linguam, et orationis eventum, qui linguas infantium facit disertas. Incredibile dictu quantum lucis, quantum vigoris, quantumque roboris atque alacritatis hinc accedat ecclesiastæ, imo cunctis hominibus ad quodvis unquam negotium arduum suscipiendum et peragendum.—*De Arte Concionandi*

gravity, and, if I may so speak, a moral glory of aspect, which enables him to preach with fervor from on high." Mr. Shuttleworth, in his *Speculum Sacrum*, relates the following incident, which is worth preserving in this connection: — "Robert Bruce was minister in Edinburgh, and much esteemed by our James II. Having to preach on a solemn occasion, he was late in coming to the congregation. Some of the people beginning to be weary, and others wondering at his stay, the bells having been rung long, and the time far spent, the beadle was desired to go and learn the reason; who, coming to his house, and finding his chamber door shut, and hearing a sound, drew near; and listening, overheard Mr. Bruce often, with much seriousness, say, 'I protest, I will not go except thou go with me.' Whereupon, supposing some man was in company with him, withdrew without knocking at the door, and reported to the waiting congregation that some person was with the minister, whom he was pressing to come with him, and declaring that he would not come without him. Mr. Bruce soon after came, accompanied by no man, but he came in the fullness of the blessing of the gospel of Christ, and his speech and his preaching were in such evidence and demonstration of the Spirit, that it was easy for his hearers to perceive he had been in the mount with God."

"When devotion, with its sacred torch," says Gaussen, "has inflamed the heart of the preacher, it carries him out beyond himself, and scarcely permits him to have the control of his powers. That person,

therefore, seems to have answered with much truth and wisdom, who, on being asked by his friend what was the best method he could adopt for making a rapid progress in Christian eloquence, said, 'Your progress in that, will be in proportion to the interest of your love of Christ.'"*

PRAYER OF THOMAS AQUINAS BEFORE STUDYING OR PREACHING.†

[A free translation.]

Great Creator; ineffable God! who from the treasures of thy wisdom hast created the different orders of angels and placed them in marvelous rank above the empyreal heavens, and hast most gloriously arranged the various parts of the universe; thou! I beseech, who art the true fount of light and wisdom,

* Devotio cum ecclesiasten suis ussit facibus, eum rapit extra se, nec sui satis compotem esse sinit: ut verrè et scitè respondisse videatur qui interrogatus ab amico, quâ viâ potissimùm magnum eloquentia Christiana progressum faceret? Si, inquit, maximè ames Christum.—*De Arte Concionandi.*

† Creator, ineffabilis Deus! qui de thesauris sapientiæ tuæ novem ordines angelorum informâsti, et eos miro ordine super cœlum empyreum collocâsti, elegantissime partes universi disposuisti; tu! inquam, qui verus fons luminis et sapientiæ diceris, atque superemineus principium, infundere dignaris super intellectui nostri tenebras tuæ radium claritatis; duplicem, in quæ nati sumus, removeas privationem, peccatum, S. et ignoratiam Qui! linguas infantium facis disertas, linguam meam erudias, atque in labiis meis gratiam tuæ benedictionis infundas Da mihi intelligendi acumen, retinendi capacitatem, interspectandi subtilitatem, addiscendi facultatem, loquendi gratiam copiosam: gressum instruas, processam dirigas, et egressum compleas Amen.

—the Highest of the high—spread over the darkness of our understanding the radiance of thy light; remove the twofold degradation in which we are born—sin and ignorance. Thou! who makest eloquent the tongues of babes, make eloquent my tongue and pour out upon my lips the favor of thy benediction. Grant unto me an acuteness of understanding, a capacity of retaining, a depth of investigation, a faculty of continually learning, and an overflowing copiousness of speech: point out my path, direct my progress, and complete my course. Amen.

SECTION XVI.—*In order to communicate knowledge with effect, be impressed with the importance of being able to express yourself with self-possession, readiness, clearness, precision, and force.*

To be able to speak effectively is to be eloquent. Socrates defines eloquence to be *the power of persuading;* Cicero defines it to be *speaking in a persuasive manner:* Quintilian, *speaking well;* and a modern lecturer, *speaking out.* But, differ as philologists may about its definition, true eloquence is not likely to be mistaken, nor undervalued. Some of the elements of effective speaking we have imbodied in the above precept.

1. *Self-possession.* This collectedness of mind, and independence denoted by self-possession, are indispensable to the public speaker. Says a master in the art, "The orator should keep up a self-command and a becoming presence of mind, and get above a low, servile fear of man." A speaker who

is afraid of his auditory can never command them; nor can one who cannot command himself. This fear cramps the genius of the speaker, restricts the flow of his thought, renders his manner awkward and stiff, if not peurile and foolish. Does he attempt to draw out a sentence? he stammers and falters. Does he attempt to use a rhetorical figure? he is afraid to carry it out; and so stops in the middle, or flats out into such a tone and manner that the figure loses its force, and often becomes ridiculous. Does he attempt a gesture? he is afraid to give boldness and expression to it, and awkwardly catches back his arm, or holds it in a ridiculous posture. The timidity and fear he manifests, and his evident constraint and perplexity, affect the sympathies of his auditors to such a degree that the discourse completely loses its effect.

"If perfectly at ease," says Professor Ware, "he would have everything at command, and be able to pour out his thoughts in lucid order, and with desirable variety of manner and expression. But when thrown from his self-possession he can do nothing better than to mechanically string together words, while there is no soul in them, because his mental powers are spell-bound and imbecile. He stammers, hesitates, and stumbles, or, at best, talks on, without object or aim, as mechanically and unconsciously as an automaton. He has learned little effectually until he has learned to be collected. This, therefore, must be a leading object of attention. It will not be attained by a man of delicacy and

sensibility, except by long and trying practice. It will be the result of much rough experience, and many mortifying failures. And, after all, occasion may occur when the most experienced will be put off their guard. Still, however, much may be done by the control which a vigorous mind has over itself, by resolute and persevering determination, by refusing to shrink or give way, and by preferring always the mortification of ill success to the weakness that would grow out of retreating."

2. *Readiness.* Opposed to readiness is hesitation: whether resulting from defective vocal organs, labored effort to reclaim half-forgotten thoughts, habit, unmanly diffidence, or any other cause. Such a delivery is painful to the listener; and, unless extraneous or incidental circumstances give interest to the discourse, it will fail to interest, and consequently, in a great measure, to profit, however replete it may be in valuable matter, or however apposite to the occasion and the assembly. By readiness, however, we would not be understood to mean that peculiar flippancy with which shallow minds "show off:" but ability to speak with suitable promptness and decision. It is remarked that "shallow waters are easily drained off," and unquestionably there is a certain readiness of speech which is much admired by some, but which springs from the very shallowness of the thoughts; while those who speak with meditation are often slow and hesitating till they become warmed with the subject. The prompt command of language to express the thoughts we

have, is to be regarded not only as a mental excellence in itself, but to a public speaker it is indispensable. In a philosopher, like Locke or Newton, hesitation may be tolerated; but in one whose profession is public speaking it is inexcusable.

3. *Clearness or perspicuity.* By clearness is meant a luminousness and perspicuity of thought and expression that convey the meaning of the author distinctly to the mind of the hearer. It is opposed to that mistiness which seems to give an indistinct outline and color to everything. Perspicuity is one of the highest principles of eloquence.* Professor Ostervald says, "It is the soul of discourse. It consists in having simple and natural ideas of what we say. Things must be clearly conceived in order to make them understood by others. Abstract reasonings are not apprehended by the body of the people." Perspicuity also depends upon the terms employed. Though the ideas of the speaker may be clear to himself, if he use scholastic words, metaphorical and figurative language, the thoughts will be rendered obscure to the multitude, through their not comprehending the definition of his words and the meaning of his metaphors.

The public speaker must not only have a keen perception of the relations of things—truths as well as principles—but ability to give distinct expression to them.

* Prima est eloquentiæ virtus, perspicuitas; et quo quisque ingenio minus valet, hoc se magis attollere et dilatare conatur; ut statura breves in digitos eriguntur, et plura infirmi minantur — *Quintilian*

This distinct perception is essential to the forming of his own judgment. "If," says Mr. Locke, "in having our ideas in the memory ready at hand consists quickness of parts; in this of having them unconfused, and being able to distinguish one thing from another, where there is but the least difference. consists, in a great measure, the exactness of judgment and clearness of reason which are to be observed in one man above another." From what we have already observed it is evident that clearness of expression is not a necessary consequent upon clearness of thought. "It is one thing," continues Mr. Locke, "to think right, and another thing to know the right way to lay our thoughts before others with advantage and clearness."

"Thought in mine, may come forth gold or dross."

Many, who cannot be supposed to be deficient in clearness of *thought*, are nevertheless dark, obscure, and unintelligible in *delivery*. There is not an exact correspondence between the mental process and the verbal expression of it. Many of the little links that were carefully secured in the mental process, and that were essential to the perfection of the chain, are omitted in the expression of the train of reasoning. Oliver Cromwell is a striking illustration in point: "All accounts," says Mr. Hume, "agree in ascribing to Cromwell a tiresome, dark, and unintelligible elocution, even where he had no intention to disguise his meaning; yet no man's actions were ever, in such a variety of difficult cases, more decisive and judi-

cious." This will do for the military adventurer, who is to be understood by his actions, and not by his words; it will do for the business man, who has occasion but seldom to explain the processes of his reasoning; but not for the public speaker. His thoughts should be like coins issued from the mint, each—the least as well as the greatest—clear in its imprint, and retaining all its original lustre. He should speak so that the hearer not only "may *be able* to understand, if he wish; but that he may not be able not to understand, whether he cares to or not."

4. *Precision.* Precision is closely allied to perspicuity. It consists in using such language as will readily convey the exact ideas of the speaker to the mind of the hearer. It implies not only freedom from obscurity, but also from redundancy of expression and from meretricious ornament. Mr. Webster, one of the most eloquent speakers, as well as one of the profoundest thinkers of the age, is remarkable for clearness and precision, and at the same time his speeches are remarkably free from similes, metaphors, &c. They are an accumulation of *massive reasoning*, and he, when once questioned as to the secret of his power, said that it arose from the fact that he always clothed his ideas in plain old Saxon. How different this, from the style of those who imagine that truth cannot be eloquent unless burnished with laboriously wrought ornament, and who are ever storming the minds of their auditories with what Mr. Pope calls "a mob of metaphors!"

Metaphors and similes are not, however, without their use. They often render that apparent which would otherwise be obscure to minds unaccustomed to rigid thought, or of slow comprehension. They also often give additional force to that which was previously apprehended. Mr. Locke, unquestionably, carries his aversion to them to an extreme, yet there is much truth in the following reflections:—"They who in their discourse strike the fancy, and take the hearer's conceptions along with them as fast as their words flow, are the applauded talkers, and go for the only men of clear thoughts. Nothing contributes so much to this as similes.... Well-chosen similes, metaphors, and allegories, with method and order, do this the best of anything, because, being taken from objects already known, and familiar to the understanding, they are conceived as fast as spoken, and the correspondence being concluded, the thing they are brought to elucidate is thought to be understood too. Thus fancy passes for knowledge, and what is prettily said is mistaken for solid."

5. *Force.* By force is meant a sort of spiritual impetus and power with which the thoughts are delivered. A speaker may be ready in his delivery, clear in his conceptions, concise in expression, and yet be insipid and powerless. Force in oratory is that which gives just expression to the sentiment. It originates in an energy of soul that gives propulsion to thought. It is manifested in the intonations of the voice, the expressions of the countenance, the flashings of the eye, the expressive gesticulation, and the very posture of

the body. All these, however, must be only the outbeamings of a spirit stirring within. Imitation of it at the bar is censurable, in the pulpit it is revolting. When Demosthenes was interrogated as to the first element of eloquence, he replied, *action;* when asked the second, he repeated, *action*; and also, when asked again, he responded, *action.* The school-boy will not soon forget Webster's "Character of True Eloquence;" nor yet his "action, noble, sublime, godlike action."

SECTION XVII.—*Accustom yourself to extemporaneous discourse.*

In order to communicate truth, and especially religious truth, with the greatest force and effect, the speaker must be brought into immediate contact with the sympathies, the hearts of his hearers. This can be done—we will not say *only*, but best, in extemporaneous discourse; in which the thoughts possess a freshness and vivacity rarely attained in written sermons, and in their delivery are accompanied with a force of expression and a sympathy of feeling seldom evinced in reading. Professor Ware, in his Essay on Extemporaneous Preaching, here quoted from the Preacher's Manual, presents the subject in a very clear and convincing manner.

"That the advantages of extemporaneous discourse are real and substantial, may be safely inferred from the habit of public orators in other professions, and from the effects which they are known to produce. There is more natural warmth in the

declamation, more earnestness in the address, greater animation in the manner, more of the lighting up of the soul in the countenance and whole mien, more freedom and meaning in the gesture; the eye speaks, and the finger speaks, and when the orator is so excited as to forget everything but the matter on which his mind and feelings are acting, the whole body is affected and helps to propagate his emotions to the hearer. Amid all the exaggerated coloring of Patrick Henry's biographer, there is doubtless enough that is true to prove a power in the spontaneous energy of an excited speaker, superior in its effects to anything that can be produced by writing.

"In deliberative assemblies, in senates and parliaments, the larger portion of the speaking is necessarily unpremeditated; perhaps the most eloquent is always so, for it is elicited by the growing of debate. It is the spontaneous combustion of the mind in the conflict of opinion. Chatham's speeches were not written, nor those of Fox, nor that of Ames on the British treaty. They were, so far as regards their language and ornaments, the effusions of the moment, and derived from their freshness a power which no study could impart. Among the orations of Cicero which are said to have made the greatest impression, and to have best accomplished the orator's design, are those delivered on unexpected emergencies, which precluded the possibility of previous preparation. Such were his invective against Cataline, and the speech which stilled the disturbances at the theatre. In all these cases, there can

be no question of the advantages which the orators enjoyed in their ability to make use of the excitement of the occasion, unchilled by the formality of studied preparation. Although possibly guilty of many rhetorical and logical faults, yet these would be unobserved in the fervent and impassioned torrent which bore away the minds of the delighted auditors." "It may be doubted," says the contributor of an able article in the Methodist Quarterly Review, "whether the highest kind of eloquence can be otherwise attained; it is true, at least, that all the great masters of art, Demosthenes and Cicero, Mirabeau and Chatham, Grattan and Curran, Henry and Webster, Whitefield and Hall, have been mostly 'extemporizers.'"

That to the generality of hearers the extemporaneous mode of address is more attractive, no one can question; since any ordinary mixed assembly will be more interested and longer entertained with an address of ordinary merit as to matter, than with a superior discourse read. It was for this reason that Cecil advised young preachers to "limit a written sermon to half an hour." Another consideration that is worthy of note, as it certainly possesses weight, is, that the power of extemporaneous discourse is held in high estimation among men, and this cannot fail of itself to conduce to the influence of the public speaker. Occasions will also occur on which a man unaccustomed to extemporaneous speaking will be compelled to sit still and forego the opportunity for usefulness, or hazard the interests of a good cause

by an awkward effort at that to which he is unaccustomed, and for which his habits have rendered him incompetent. Direct speaking is also the natural mode of delivery, and hence the speaker will express himself with greater animation and truer emphasis than he who is under the necessity of directing his eyes and his thoughts to his manuscript instead of his subject.

"It is a further advantage, not to be forgotten here, that the excitement of speaking in public strikes out new views of a subject, new illustrations, and new arguments, which, perhaps, never would have presented themselves to the mind in retirement. 'The warmth which animates him,' says Fenelon, 'gives birth to expressions and figures which he never could have prepared in his study.' He who possesses suitable self-confidence as an extemporizer, will readily seize upon these, and be astonished at the new light which breaks in upon him as he goes on, and flashes all around him."

As to the Scripture warrant for extempore preaching, we may at least claim that it has the authority of example, which is more than can be said of reading. "The present mode of reading sermons," says Sutcliffe, "is neither supported by example nor enjoined by precept in the Holy Scriptures. In the synagogue at Nazareth, our Lord read a passage out of the Book of Isaiah, then closed the book and gave it to the minister. Philip, in teaching the noble eunuch, began at the scripture he was reading, and preached Jesus." Who can be so absurd as to im-

gine that our Saviour, in delivering his sermon on the mount, *read from a manuscript?* Who can suppose that Peter *used notes* in the delivery of his impassioned sermon on the day of Pentecost? or that Paul, in preaching "righteousness, temperance, and judgment," to Felix, or "Jesus and the resurrection" to the Greek critics and philosophers on Mars' Hill, depended upon the grace and refinement of a studied composition, rather than the spontaneous gushing up of thought from the deep resources of his own genius, transfused with glowing life by the free communications of the Holy Spirit?

The objections mainly urged against extemporaneous discourse have generally been "founded on the idea that by *extemporaneous* is meant *unpremeditated;* whereas, there is a plain and important distinction between them, the latter word being applied to the thoughts, and the former to the language only. To preach without premeditation is altogether unjustifiable, although there is no doubt that a man of habitual readiness of mind may express himself to great advantage with a subject on which he is familiar, after very little meditation."

This subject is of so much moment in the communication of knowledge, that we may be justified in considering in detail the leading objections, which some writers on pulpit eloquence, and even on oratory in general, have made against extemporaneous discourse.

"1. The objection most urged is one that relates to *style.* It is said, the expression will be poor, in-

elegant, inaccurate, and offensive to hearers of taste. "To those who urge this, it may be replied, that the reason why style is an important consideration in the pulpit is, not that the taste of the hearers may be gratified, for but a small part of any congregation is capable of taking cognizance of this matter, but solely for the purpose of presenting the speaker's thoughts, reasonings, and expostulations, distinctly and forcibly to the minds of his hearers. If this be effected, it is all that can reasonably be demanded. And is it not notorious that an earnest and appropriate elocution will give this effect even to a poor style? and that poor speaking will take it away from the most exact and emphatic style? Is it not also notorious that the peculiar earnestness of spontaneous speech is, above all others, suited to arrest the attention and engage the feelings of an audience? and that the mere reading of a piece of fine composition, under the notion that careful thought and finished diction are the only things needful, leaves the majority uninterested in the discourse, and free to think of anything they please? 'It is a poor compliment,' says Blair, 'that one is an accurate reasoner, if he be not a persuasive speaker also.' It is a small matter that the style is poor, so long as it answers the great end of instructing and affecting men.

"Besides, if it were not so, the objection will be found quite as strong against the *writing* of sermons. For how large a proportion of sermon writers have these same faults of style! What a great want of force, neatness, compactness, is there in the compo-

tion of most preachers! What weakness, inelegance, and inconclusiveness! and how small improvement do they make, even after the practice of years! How happens this? It is because they do not make it an object of attention and study; and some might be unable to attain it if they did. But that watchfulness and care which will secure a correct and neat style in writing would also secure it in speaking. It does not naturally belong to the one more than to the other, and may be as certainly attained in each by the proper pains. Indeed, so far as my observation has extended, I am not certain that there is not as large a proportion of extempore speakers whose diction is as exact and unexceptionable as of writers; always taking into view their education, which equally affects the one and the other. And it is a consideration of great weight that the faults in question are far less offensive in speakers than in writers.

"2. A want of order, a rambling, unconnected, desultory manner, is objected. Hume styles it 'extreme carelessness of method,' and this is so often observed as to be justly an object of dread. But this is occasioned by that indolence and want of discipline to which we have just alluded. It is not a necessary evil. If a man have never studied the art of speaking, nor passed through a course of preparatory discipline—if he have so rash and unjustifiable confidence in himself that he will undertake to speak without having considered what he shall say, what object he shall aim at, or by what steps he shall at-

tain it—the inevitable consequence will be confusion, inconclusiveness, and wandering. Who recommends such a course? But he who has first trained himself to the work, and whenever he would speak, first becomes familiar with the points to be dwelt upon and the course of reasoning and the track of thought to be followed, will go on from one step to another in an easy and natural order, and give no occasion to the complaint of confusion or disarrangement.

"'Some preachers,' says Dinonart, 'have the folly to think that they can make sermons impromptu And what a piece of work they make! They bolt out everything which comes into their head. They take for granted what ought to be proved, or perhaps they state half the argument and forget the rest. Their appearance corresponds to the state of their mind, which is occupied in hunting after some way of finishing the sentence they have begun. They repeat themselves; they wander off in digression. They stand stiff, without moving; or, if they are of a livelier temperament, they are full of the most turbulent action: their eyes and hands are flying about in every direction, and their words choke in their throats. They are like men swimming who have got frightened, and throw about their hands and feet at random to save themselves from drowning' There is doubtless great truth in this humorous description. But what is the legitimate inference? that extemporaneous speaking is altogether ridiculous and mischievous? or only that it is an art which

requires study and discipline, and which no man should presume to practice until he has fitted himself for it?

"3. In the same way I should dispose of the objection, that this habit leads to barrenness in preaching, and the everlasting repetition of the same sentiments and topics. If a man make his facility of speech an excuse for the neglect of study, then doubtless this will be the result. He who cannot resist his indolent propensities had best avoid this occasion of temptation. He must be able to command himself to think, and industriously prepare himself by meditation, if he would be safe in this hazardous experiment. He who does this, and continues to learn and reflect while he preaches, will be no more empty and monotonous than if he carefully wrote every word." Indeed, we are not sure that this "everlasting repetition of the same sentiments and topics" is not as common to writing as extemporizing.

Whether the preacher writes or extemporizes, this is the result of the neglect of theological study and general mental improvement. This sameness and monotony, so much and so reasonably objected to, is not exclusively confined to "the extemporizers."

"4. But this temptation to indolence in the preparation for the desk is urged as in itself a decisive objection. A man finds that, after a little practice, it is an exceedingly easy thing to fill up his half hour with declamation which shall pass off very well, and hence he grows negligent in previous meditation, and insensibly degenerates into an empty exhorter

without choice of language or variety of ideas. This is undoubtedly the great and alarming danger of this practice. This must be triumphed over, or it is ruinous. We see examples of it wherever we look among those whose preaching is exclusively extempore. In these cases, the evil rises to its magnitude in consequence of their total neglect of the pen. The habit of writing a certain proportion of the time would, however, counteract this dangerous tendency.

"But it is still insisted that man's natural love of ease is not to be trusted, that he will not long continue the drudgery of writing in part, that when he has once gained confidence to speak without study he will find it so flattering to his indolence that he will voluntarily give himself up to it, and relinquish the pen altogether; and that, consequently, there is no security, except in never beginning. To this it may be replied, that those who have not principle and self-government enough to keep them industrious will not be kept so by being compelled to write sermons. I think we have abundant proof that a man may write with as little pains and thinking as he can speak. It by no means follows that because it is on paper it is therefore the result of study. And, if it be not, it will be greatly inferior, in point of effect, to an unpremeditated declamation; for, in the latter case, there will probably be at least a temporary excitement of feeling, and consequent vivacity of manner, while in the former the indolence of the writer will be made doubly intolerable by his heaviness in reading.

"5. Many suppose that there is a certain natural talent essential to success in extempore speaking, no less than in poetry, and that it is absurd to recommend this art to those who have not this peculiar talent, and vain for them to attempt its practice.

'As regards merely the use of unpremeditated language, it is far from being a difficult attainment. A writer, whose opportunities of observation give weight to his opinion, says, in speaking of the style of the younger Pitt: 'This profuse and interminable flow of words is not, in itself, either a rare or remarkable endowment. It is wholly a thing of habit, and is exercised by every village lawyer with various degrees of power and grace.' If there be circumstances that render the habit more difficult to be acquired by the preacher, they are still such as may be surmounted; and the advantages which he may thus insure to himself certainly offer the strongest inducement to him to make the attempt." President Madison was an able debater, combining fluency of speech with close logical argumentation; and yet this was not with him a natural endowment, but attained with toilsome diligence and care.

"But in regard to that ready flow of words which seems to be the natural gift of some men, it is of little consequence whether it be really such or be owing to the education and habits of early life, and vain self-confidence. It is certain that diffidence and the want of habit are great hinderances to fluency of speech; and it is equally certain that this natural fluency is a very questionable advantage to him who

would be an impressive speaker. Those who at first talk easiest do not always talk best. Their very facility is a snare to them; it serves to keep them content; they make no effort to improve, and are likely to fall into slovenly habits of elocution. So that this unacquired fluency is so far from essential, that it is not even a benefit, and it may be an injury. It keeps from final eminence by the very greatness of its early promise. On the other hand, he who possessed originally no remarkable command of language, and whom an unfortunate bashfulness prevents from using well what he has, is obliged to subject himself to severe discipline; to submit to rules and tasks; to go through a tedious process of training; to acquire, by much labor, the needful sway over his thoughts and words, so that they shall come at his bidding, and not be driven away by his own diffidence, or by the presence of other men. To do all this is a long and disheartening labor. He is exposed to frequent mortifications, and must endure many grievous failures before he attains that confidence which is indispensable to success. But then in this discipline his powers mental and moral, are strained up to the highest intenseness of action; after persevering practice they become habitually subject to his control, and work with a precision, exactness, and energy, which can never be the possession of him who has depended upon his native, undisciplined gift. It is probably this to which Newton referred when he said, that he never spoke well until he felt that he could not speak at all.

"Let no one, therefore, feel it an oostacle in his way that he has no readiness of words. If he have good sense, and no defieiency of talent, and is willing to labor for this as all great attainments must be labored for, he needs not fear but that in time he will attain it. Any man with powers which fit him for the ministry at all—unless there be a few extraordinary exceptions—is capable of learning to express himself elearly, correctly, and with method; and this is expressly what is wanted, and no more than this. I do not say eloquently; for, as it is not thought indispensable that every writer of sermons should be eloquent, it cannot be thought essential that every speaker should be so. But the same powers whieh have enabled him to write, will, with suffieient diseipline, enable him to speak, with every probability that when he eomes to speak with the same ease and collectedness, he will do it with a nearer approaeh to eloquence. Without sueh discipline he has no right to hope for success; let him not say that success is impossible until he has submitted to it. Let this art be made an objeet of attention, and if any of competent talents and tolerable science be found, at last, ineapable of expressing themselves in continued and connected diseourse, so as to answer the ends of the Christian ministry, then, and not till then, let it be said that a peculiar talent or natural aptitude is requisite, the want of which must render effort vain—then, and not till then, let us aequiesce in this indolent and timorous notion, which contradicts the whole testi-

mony of antiquity, and all the experience of the world.

"Doubtless, after the most that can be done, there will be found the greatest variety of attainment; 'men will differ,' as Burnet remarks, 'quite as much in their written compositions,' and some will do but poorly what others will do excellently. But this is likewise true of every other art in which men engage, and not least so of writing sermons, concerning which no one will say, that as poor are not written as it would be possible for any one to speak. In truth, men of small talent and great sluggishness, of a feeble sense of duty and no zeal, will of course make poor sermons, by whatever process they may do it, let them write or let them speak. It is doubtful concerning some whether they would even *steal* good ones."

We cannot dismiss this subject without first giving a few hints upon the mode and amount of preparation essential to success in extemporaneous discourse.

1. In the first place, the subject must be thoroughly studied. The practiced extemporizer may sometimes be unusually happy and successful without premeditation; but this will not answer for a general rule. In order to be safe, to speak to good purpose, the whole subject, with the order and connection of its parts, must be thoroughly investigated and understood. "There must be no uncertainty, when he rises to speak, as to what he is going to say, no mist of darkness over the land he is about to travel.

2. Having weighed the whole subject, its parts

must be distributed, according to their relations, into the divisions and sub-divisions of the discourse. This careful distribution of parts is essential to perspicuity in the discourse. "The text is the staple, the divisions are the swivel, and the subordinate thoughts are the links of the chain—the series should be unbroken if the artisan would be sure. We do not mean that the *whole* discourse should be prepared; but that the different propositions should be connected by leading and well-selected thoughts. An extemporaneous speaker should not go into the pulpit (except in emergencies) without such a clew." Professor Ware recommends "a careful and minute division of the subject. The division should not only be logical and clear, but into parts as numerous as possible. The great advantage here is, that, the partitions being many, the speaker is compelled to return frequently to his minutes. He is thus kept in the track, and prevented from wandering far in needless digressions—that besetting infirmity of unrestrained extemporizers."

3. Having prescribed a thorough investigation of the subject and a careful distribution of parts, I would next say, *Make a skeleton of the whole.* A person accustomed to extempore preaching may, perhaps, be able to retain for the time being all the outlines of his discourse, but in general, unless they have been sketched down and made a direct subject of memory, he will be liable to forget some of them, and thus wander; and certain it is, preparations not sketched down are rarely retained for future use.

A skeleton should contain the distinct statement of the propositions to be discussed, or the divisions and subdivisions of the discourse. Also a few "trailing thoughts" linking these parts together. It will never be safe to depend altogether upon the inspiration of the moment for "the filling up" of a discourse. The intermediate train of thought should also be studied, and a consecutive train of thought between the propositions sketched down; not written out, but indicated, just as the surveyor indicates the course he has taken, not by a highway, but by monuments left in his path. In addition to this, "it is desirable that some specially good thoughts, some apt or striking illustrations, adapted to throw a strong light upon the subject, and to arrest the attention of the audience, should be noted—some illustrative quotations of Scripture or apposite passages of poetry—some 'flowerets from the dusty hedge-row'– which will strike the mind as appropriate and even beautiful, provided it be not irrelevant beauty." These apposite Scripture passages or scraps of poetry must, of course, be committed to memory, and also such illustrations as the speaker may borrow. Many distinguished extemporaneous speakers are said to write out with care, and repeat from memory, the more brilliant strokes in their discourse. "This may undoubtedly be done to advantage by one who has that command of himself that will enable him to pass from memory to invention without tripping."

4. After the skeleton has been thus prepared, *it must be thoroughly memorized.* We should insist

upon this, even when it is taken into the desk with the speaker. A constant reference to a sketch or brief cannot but interrupt the flow of thought and feeling, as well as detract from the power of expression. The great advantage resulting will abundantly repay the labor of committing; and, indeed, when a discourse has been thoroughly studied, and the skeleton carefully prepared, it will require but a trifling effort to commit the latter to memory.

5. With regard to the language to be employed, aside from the exceptions already indicated, "the best rule is that no preparation be made. There is no convenient and profitable medium between speaking from memory and from immediate suggestion. To mix the two is no aid, but a great hinderance, because it perplexes the mind between the very different operations of memory and invention."

The extempore preacher, then, should make no preparation of language. "Language is the last thing he should be anxious about. If he have ideas, and be awake, it will come of itself, unbidden and unsought. The best language flashes upon the speaker as unexpectedly as on the hearer. It is the spontaneous gift of the mind, not the extorted boon of a special search. No man who has thoughts, and is interested in them, is at a loss for words—not the most uneducated man; and the words he uses will be according to his education and habits, not according to the labor of the moment. If he feel truly, and wish to communicate his feelings to those around him, the last thing that will fail him will be language;

the less he thinks of it and cares for it, the more copiously and richly will it flow from him; and when he has forgotten everything but his desire to give vent to his emotions and do good, then will the unconscious torrent pour, as it does at no other season. The entire surrender to the spirit which stirs within is indeed the real secret of all eloquence. 'True eloquence,' says Milton, 'I find to be none but the serious and hearty love of truth; and that whose mind soever is fully possessed with a fervent desire to know good things, and with the dearest charity to infuse them into the minds of others—when such a man would speak, his words, like so many nimble and airy servitors, trip about at command, and in well-ordered files, as he would wish, fall aptly into their own places.'"

6. "In order to the best success, extemporaneous efforts should be made in an excited state of mind, when the thoughts are burning and glowing, and long to find vent. There are some topics which do not admit of this excitement; when such are taken up, they may be treated by the pen. When the preacher would speak extemporaneously, he should choose topics on which his own mind is kindled with a feeling which he is earnest to communicate, and the higher the degree to which he has elevated his feelings, (provided he retain his self-command,) the more readily, happily, and powerfully, will he pour forth whatever the occasion may demand. There is no style suited to the pulpit which he will not more effectually command in this state of mind. He will

reason more directly, pointedly, and convincingly; he will describe more vividly from the living conceptions of the moment; he will be more earnest in persuasion, more animated in declamation, more urgent in appeals, more terrible in denunciation Everything will vanish before him but the subject of his attention, and upon this his powers will be concentrated in keen and vigorous action.

"If a man would do his best, it must be upon topics which are at the moment interesting to him. We see it in conversation, when every one is elegant upon his favorite subjects. We see it in deliberative assemblies, where it is those grand questions which excite an intense interest, and absorb and agitate the mind, that call forth those bursts of eloquence by which men are remembered as powerful orators, and that give a voice to men who can speak on no other occasions. Cicero tells us of himself, that the instances in which he was most successful, were those in which he most entirely abandoned himself to the impulses of feeling. Every speaker's experience will bear testimony to the same thing, and thus the saying of Goldsmith proves true, that 'to feel one's subject thoroughly, and to speak without fear, are the only rules of eloquence.' Let him who would preach successfully remember this. In the choice of subjects for extemporaneous efforts, let him have regard to it, and never encumber himself nor distress his hearers with the attempt to interest them in a subject which at the moment excites only a feeble interest in his own mind. Let him also use

every means—by careful meditation; by calling up the strong motives of his office; by realizing the nature and responsibility of his undertaking, and by earnestly invoking the blessing of God—to attain the frame of devout engagedness which will dispose him to speak zealously and fearlessly.

"After all, therefore, which can be said, the great essential requisite to effective preaching in this method, (or indeed in any method,) is *a devoted heart*. A strong religious sentiment, leading to fervent zeal for the good of other men, is better than all rules of art; it will give him courage which no science or practice can impart, and open his lips boldly when the fear of man would keep them closed. Art may fail him, and all his treasures of knowledge desert him, but if his heart be warm with love, he will 'speak right on,' aiming at the heart and reaching the heart, and satisfied to accomplish the great purpose, whether he be thought to do it tastefully or not.

"This is the true spirit of his office, to be cherished and cultivated above all things else, and capable of rendering all his labors comparatively easy. It reminds him that his purpose is not to make profound discussion of theological doctrines, or disquisitions on moral and metaphysical science, but to present such views of the great and acknowledged truths of revelation, with such applications of them to the understanding and conscience, as may affect and reform his hearers. Now, it is not study only in divinity or in rhetoric which will enable him to do this. He may reason ingeniously but not convine-

ingly he may declaim eloquently, but not persuasively. There is an immense though indescribable difference between the same arguments and truths, as presented by him who earnestly feels and desires to persuade, and by him who designs only a display of intellectual strength or an exercise of rhetorical skill. In the latter case the declamation may be splendid, but it will be cold and without expression, lulling the ear and diverting the fancy, but leaving the feelings untouched. In the other there is an air of reality which words cannot describe, but which the heart feels, that finds its way to the recesses of the soul, and overcomes it by a powerful sympathy. This is a difference which all perceive and all can account for. The truths of religion are not matters of philosophical speculation, but of experience. The heart and all the spiritual man, and all the interests and feeling of the immortal being, have an intimate concern in them. It is perceived at once whether they are stated by one who has felt them himself, is personally acquainted with their power, is subject to their influence, and speaks from actual experience; or whether they come from one who knows them only in speculation, has gathered them from books, and thought them out by his own reason, but without any sense of their spiritual operation.

"But who does not know how much easier it is to declare what has come to our knowledge from our own experience, than what we have gathered coldly at second-hand from that of others; how much easier it is to describe feelings we ourselves have

had, and pleasures we have ourselves enjoyed, than to fashion a description of what others have told us how much more freely and convincingly we can speak of happiness we have known, than of that to which we are strangers? We see, then, how much is lost to the speaker by coldness or ignorance in the exercise of personal religion. How can he effectually represent the joys of a religious mind who has never known what it is to feel them? How can he effectually aid the contrite, the desponding, the distrustful, the tempted, who has never himself passed through the same fears and sorrows? or how can he paint, in warm colors of truth, religious exercises and spiritual desires, who is personally a stranger to them? Alas! he cannot at all come in contact with those souls which stand most in need of his sympathy and aid. But if he have cherished in himself, fondly and habitually, the affections he would excite in others—if he have combated temptation, and practiced self-denial, and been instant in prayer, and tasted the joy and peace of a tried faith and hope—then he may communicate directly with the hearts of his fellow-men, and win them over to that which he so feelingly describes. If his spirit be always warm and stirring with those kind and pure emotions, and anxious to impart the means of his own felicity to others, how easily and freely will he pour himself forth! and how little will he think of the embarrassments of mortal man, while he is conscious only of laboring for the glory of the ever-present God!"

SECTION XVIII.—*Use only plain language.*

We have already showed that perspicuousness in delivery is essential, as well as clearness of thought, to an effective speaker. One mode of attaining this perspicuousness of delivery—namely, the use of plain language—we wish to consider more definitely.

Fenelon, in his Dialogues upon Eloquence, observes, that "the whole art of good oratory consists in observing what nature does when unconstrained. You ought not to imitate those haranguers who choose always to declaim, but never to talk with their hearers. On the contrary, you should address an audience in such a modest, respectful, engaging manner, that each shall imagine that you are speaking peculiarly to him." This cannot be done without the use of plain and familiar language. "Simplicity," says Ostervald, "refuses admission into our sermons to everything which is too abstruse, too learned, and too sublime. It rejects all subtil and metaphysical argumentation. It should equally appear in the style, the delivery, and the gesture. It should be the predominant character of every discourse. "Truth must open to the hearer," says Mr. Sutcliffe, "as the landscape to the traveler. Every sentence must be luminous, and every member open with a new idea, directed to the object as the strokes of a workman felling a tree." Plainness is characteristic of the language of the Bible. Mr. Blackwall, in his Sacred Classics, pays the following compliment to the Bible:—"The Old Testament is the

richest treasury of all the sublimity of thought, moving tenderness of passion, and vigorous strength of expression, which is to be found in all the language by which mortals convey their thoughts." "The stock of words provided in the Scriptures," says Mr. Sturtevant, "will enable the preacher to speak classically, elegantly, and eloquently; and though deprived of foreign stock, he will still retain his utmost skill of giving advantage to conceptions by perspicuity of arrangement, happy construction of sentences, a judicious choice of words, and agreeable and harmonious periods. He will still be at liberty to give all the grace of delivery. Thus, while he delights his audience, he will use only such words as common people understand.

"As plain language admits of beauty, so it is also capable of strength; for the old English is capable of expressing the most violent feelings of the mind, or the most pathetic. Nay, it is capable of sublimity also; for sublimity does not consist in pompous words, but in the thought itself; pompous words do but delight the ear, but they do not produce such a true elevation of soul as short words, mostly monosyllables, (and of such the old language mainly consists;) while foreign words, compounded and doubly compounded, impede the current of thought, and rob the subject of its proper energy. The least attention to Scripture language, and that of nature, will supply all the evidence that is necessary to the proof of this point. Even our poets and orators of sensibility and feeling have always been aware of this

and, though the common strain of their language may have been refined, yet, if they had an affair of the heart to treat of respecting these points, they turned for the occasion to the wording of pure nature; and here they pay deference to what I recommend."

As illustrative of the above suggestions, Mr. Sturtevant quotes the following incident, from Gregory's Life of Robert Hall:—"In one of our interviews with Mr. Hall, I used the word *felicity* three or four times. He asked, 'Why do you say *felicity?* happiness is a better word, more musical, and common English, coming from the Saxon.' 'Not more musical, I think, sir.' 'Yes, more musical, and so are all words derived from the Saxon generally. Listen, sir: *My heart is smitten, and withered like grass.* There is plaintive music for you. Listen again, sir: *Under the shadow of thy wings will I rejoice.* There is cheerful music.' 'Yes, but *rejoice* is French.' 'True; but all the rest is Saxon, and *rejoice* is almost out of tune with the rest. Listen, again, sir: *Thou hast delivered my eyes from tears, my soul from death, and my feet from falling:* all Saxon, except *delivered.* I could think of the word *tear*, sir, till I wept. Then, for another noble specimen of the good old Saxon English! *Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.*'" It must be admitted that Robert Hall, much as he *admired* plain language, was not always particular as to its use.

The use of plain language is also sanctioned by

the authority and practice of many distinguished for learning and eloquence. Dr. Mason says: "It is a nauseous affectation to be fond of hard words, or to introduce terms of art and learning into a discourse addressed to a mixed assembly of plain, illiterate, Christian men. They who don't understand you, will dislike you; and they who do, will see the affectation, and despise you." Archbishop Usher, no mean authority, gives the following precept to his preachers: "Avoid all exotic phrases, scholastic terms, and forced rhetorical figures; since it is not difficult to make easy things appear hard; but to render hard things easy is the hardest part of a good orator as well as preacher." Doddridge, in recommending plainness and simplicity of speech, remarks: "The most celebrated speakers, in judicial courts and in senates, have, in all nations and ages, pursued the method I now recommend; and the most successful preachers have successfully attempted it." This constitutes that brevity of speech which Cicero tells us is characteristic of the most able teachers.* The idea of imparting strength to discourse by the use of words extracted from foreign or ancient languages, and compounded and re-compounded till they have acquired a length almost interminable, is perfectly absurd, and contrary to all the principles of true oratory. Acquire strength and directness of thought, and the good old Saxon English will be amply sufficient to give it full expression.

* Qui breviter dicunt, docere possunt.

A great critic observed of Dean Swift, that "he never used a derived or foreign word when an equivalent English one could be found." Does any one doubt the compass and power of plain English to give expression? let him look into the Pilgrim's Progress. In that work Bunyan has "brought vast conceptions, noble thoughts, and ingenious similitudes, into the plainest words that the dictionary can give us." "Bishop Beveridge's Sermons are admirably plain." Dr. South, "a giant in language," relies almost exclusively upon the clear, bold Saxon. Dr. Adam Clarke was an advocate of plain language, which he also employed. Dr. Watts clothes the purest and sublimest thoughts, both in prose and poetry, in the chastest and simplest language. Mr. John Wesley, in the preface to his Sermons, remarks: "I labor to avoid all words which are not easy to be understood, all which are not used in common life; and, in particular, those technical terms that so often occur in bodies of divinity; those modes of speaking which men of reading are well acquainted with, but which to common people are an unknown tongue. Yet, I am not assured that I do not slide into them unawares; it is so extremely natural to imagine that a word which is familiar to ourselves is so to all the world."

One part of eloquence, and by no means the least important end of it, is to impart knowledge; and to this end the use of plain language is indispensable to nine-tenths of our mixed assemblies. They cannot comprehend the meaning, much less appreciate the

beauty, (if indeed there be any beauty in them,) of uncommon words, coined from foreign tongues, whether Greek, Latin, or French. And certainly, if example teach us anything, the use of such words is not essential to real eloquence. The eloquent statesmen and divines of our own country seek no assistance from them; and if it be said that some of our divines, reputed to be eloquent speakers, are exceedingly prone to their use, we would reply, that if eloquent at all, they are eloquent in spite of such use, and not in consequence of it. But we seriously doubt whether the speaking of such men ever reaches to the character of true eloquence. We would counsel, with all the ardor of earnest conviction, the young preacher to choose the oratory of the apostle Paul for his model, rather than the turgid verbosity of those whose forte lies rather in coining words than thought. Who can doubt whether the apostle were an eloquent man, when we have on record so many specimens of his eloquence, and so many instances of its power? And yet hear him declare: "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue:" "And my speech and my preaching was not with enticing words of man's wisdom; but in demonstration of the Spirit and of power." It is this "demonstration of the Spirit and of power," clothed in language plain and intelligible, breathing thoughts and words of fire, that conveys the gospel to the ignorant and the poor. Nay, it is not mere as-

sumption that this constitutes the gist of all true eloquence.

SECTION XIX.—*Consider the importance of a good delivery.*

The finest composition, badly delivered, will lose its effect; while, on the other hand, an indifferent discourse, well delivered, will not fail to interest. An ancient rhetorician affirms that an indifferent discourse, assisted by a good delivery, will have greater efficacy than the finest harangue which wants that advantage. So great was the power of Cicero's delivery, that when declaiming in Greek before Apollonius, the rhetorician exclaimed, "As for you, Cicero, I praise and admire you, but I am concerned for the fate of Greece. She had nothing left her but the glory of eloquence and erudition, and you are carrying that too to Rome." Philip of Macedon pays the following compliment to the vehement declamation of Demosthenes: "For I myself, had I been present, and heard that vehement orator declaim, should have been the first to conclude that it was indispensably necessary to declare war against me."

Sheridan never attained any high eminence as a statesman, and yet the power of his eloquence was irresistible. The impressive delivery of a Whitefield rendered matter that was absolutely puerile when afterward published, overwhelming to his auditories. Summerfield too—who has not heard of the transcendent power of his oratory! and yet what judicious friend has not regretted that his fair fame

should be darkened by the publication of discourses which were destined only to disappoint the expectations which the living fire and genius of his oratory had excited?

Rhetoricians have always given a high place to delivery among the qualifications of the orator. 'After a sermon has been composed," says the abbe Maury, "and even committed to memory, much still remains for the orator to execute; for the success of the composition depends upon the manner of delivery. This concluding particular (that is, in the preparation of a discourse) ought to be the subject of a separate work. The ancients regarded delivery as a very considerable branch of the art of oratory, and have carried this talent to a degree of perfection of which we have no idea.

"For such as are merely desirous to avoid the common faults in delivery, the following are the principal precautions which ought to be adopted.

"They should indulge a favorable hope of the success of their performance, at the very moment of delivery, that they may speak without reluctance or uneasiness. They should be deeply penetrated with their subject, and recall what passed in their mind while engaged in composition. They should diffuse, throughout every part of the discourse, the ardor with which they are animated. They should speak authoritatively, in order to arrest the attention of the hearers. They should avoid the declamation of an actor, and be cautious of introducing theatrical pantomime in the pulpit, which will never succeed.

They should begin with pitching their voice at a proper medium, so that the tone may be capable of rising without producing discord, and of being lowered without becoming inaudible. They may be assured that the effect is lost when they attempt to strain their voice to the highest pitch; that bawling repels attention instead of assisting it, and that the lower they sink their voices in pathetic passages the better they are heard. They should not allow themselves to make use of a multiplicity of gestures; and they should especially guard against laying an undue stress on a particular word in the general movement of a period. They should avoid all corporeal agitation, and never strike the pulpit either with the feet or hands. They should vary the inflections of their voice with each rhetorical figure, and their intonations with every paragraph. Let them imitate the simple and impressive accents of nature in delivery as well as in composition. In a word, with rapidity of utterance they should blend pauses, which are always striking when but seldom used and properly timed."

The above suggestions will not supersede the consideration of elocution, and manner or gesture, in their relation to delivery.

SECTION XX.—*Consider the importance of a good elocution as contributing to a good delivery.*

1. One of the first objects of attention, in order to secure a good elocution, is *the proper control and management of the voice.* This can rarely be ac-

quired without the aid of the living teacher, and thorough attention and discipline. In this perfect mastery of the voice lies the secret of many an orator's strength. It is said that Whitefield could give utterance to the single word *Mesopotamia* with such a power of utterance and force of expression as to make an auditor tremble. This effect was produced by the intonations of the voice, let it be remembered, unassisted by any communication of thought. How powerful, then, must such intonations become when employed in the delivery of sublime, glowing thought! The time spent in the study of some well-digested system of elocution, and in receiving the instructions of some competent teacher, will not be lost to the Christian minister. Let him not fear that art and science will make him stiff and mechanical; for, should they have this effect, he will suffer no harm; it will only prove that he was wanting in some of the necessary constitutional elements of the pulpit orator. The hints imbodied in this section will not supersede the necessity of the instructions of the elocutionist.

2. Another thing essential to a good elocution, is *distinctness of articulation.*

Dr. Blair, in his Lectures, remarks: "Distinctness of articulation contributes more, perhaps, to being well heard and clearly understood than mere loudness of sound. The quantity of sound necessary to fill even a large space is smaller than is commonly imagined; and, with a distinct articulation, a man with a weak voice will make it reach further than

the strongest voice can reach without it. To this, therefore, every public speaker ought to pay great attention. He must give every sound which he utters its due proportion, and let every syllable, and even every letter in the word which he pronounces, be distinctly heard, without slurring, whispering, or suppressing any of the proper sounds." Cicero says that the Catuli, on account of their distinct articulation, were considered the best speakers of the Latin language.*

Dr. Porter tells us, that a friend of his, a respectable lawyer, informed him, "that, in a court which he usually attended, there was often much difficulty in hearing what was spoken at the bar, and from the bench. One of the judges, however, a man of slender health, and somewhat advanced in age, was heard with perfect ease in every part of the court-room, whenever he spoke. So observable was the difference between him and others, that the fact was mentioned to him, as a subject of curiosity. The judge explained it by saying, that his vocal powers, which were originally quite imperfect, had acquired clearness and strength by the long-continued habit of reading aloud, for about half an hour, every day." The common errors in articulation are pointed out in our works on elocution. Every public speaker, however, can do much toward the attainment of a good articulation, by having some friend point out its defects, from time to time, and then exercising himself with special reference to their correction.

* De Officiis.

3. Attention must also be paid to *accentuation.* Every word in the English language has one or more accented syllables; the perfect use of that language cannot be attained without a thorough mastery of accentuation. It may be true, as Professor Caldwell observes, that it "plays but a subordinate part in speech; but yet it is a great source of variety," and is often necessary in oral discourse to determine the signification of a word, as many words having different meanings must have the accent determined by the particular signification with which it is used. Thus, des'ert, *a wilderness;* desert', *merit* or *demerit.* —con'duct, *behavior;* conduct', *to lead* or *manage.*

4. Attention must also be paid to *emphasis.* It is said that the reading of the Scriptures by John Mason was a commentary on them; and that the reading of the hymns by Mr. Nettleton was often a sermon to the assembly. This resulted from their perfect accent and emphasis, combined with appropriate intonations of the voice. "Emphasis," says Mr. Sturtevant, "either establishes the true sense of a sentence or perverts it."

The following two examples, taken from the same author, will suffice to illustrate this point:—

(1.) "Take, for example, the words of our Saviour, John vi, 67: 'Will ye also go away?' Here the emphasis is certainly required upon the word *ye.* 'The crowd is gone, the crowd is offended, and will *ye* go after them?' The reply of St. Peter, in the name of his fellow-disciples, proves this point. Now, although I have fixed upon the emphasis, yet

there is very strong meaning in the sentence, on whichever word the emphasis is placed. Upon the word *ye* it is very strong: '*Ye*, my disciples, whom I have taken under my wing, whom I have taught and instructed; consider the profession you have made, the obligations you are under, the expectations you have from me.' If we place the emphasis upon *also*, then it refers to those who have departed; if on the words *go away*, fresh matter immediately appears: 'Will you leave your Master? are you willing to relinquish all claim to my care, love, tenderness, protection, and salvation? What wrong have you found in me? have I ever disappointed your just and reasonable hopes? have I ever been a barren wilderness to you? Can you find a better Master? will your adversary, the devil, will the world, or sin, promise or perform what I make over to you in the New Testament? What can earth, what can heaven, do for you? If you draw back, my soul shall have no pleasure in you; and can you bear my departure from you?'"

(2.) Dr. Blair points out several shades of difference in the point and meaning that may attach to the appeal Christ made to Judas, according as the emphasis is placed: "Judas, betrayest thou the Son of man with a kiss!" Emphasizing the word *betrayest*, makes the reproach turn on the infamy of treachery. Betrayest *thou!* makes it rest on Judas's connection with his Master. Betrayest thou the *Son of man!* rests it on Christ's character as Redeemer. Place the emphasis on the word *kiss*, and

it turns upon prostituting the signal of peace to the purpose of destruction. Now, I submit that the emphasis ought to lie on the word *thou*, which marks Judas's connection with his Master, because it agrees with the prophetic language of Psalm xli, 9: "Yea, my own familiar friend," &c.

With reference to the use of emphasis, Mr. Sturtevant suggests the following caution:—"It is better to emphasize too little than too much. Extravagance is always disgusting, and an attempt to make almost every other word emphatic is quite contrary to a just manner."

5. Attention must be paid to a proper *variation of the voice*. The *Ars varianda* of Quintilian has not escaped the attention of rhetoricians. The orator must study variety in his speaking. The richest thought, expressed in the chastest and most forcible language, cannot redeem a speaker from the imputation of tiresome dullness when he is characterized by a monotonous delivery.

Neither will a mere mechanical change—regulated by no just appreciation of the sentiment expressed—answer to this requisite variety. It is difficult to tell whether monotony is more tiresome, or mere mechanical variety more disgusting.

6. Of *pause in elocution*. "Notice must also be taken of the *rest* or *pause*," says Mr. Sturtevant, "that is, we are sometimes to suspend discourse. Race-horses must not stop till they pass the post; but not so with the preacher or reader; he is allowed to take breath freely at suitable places in his discourse."

We, however, refer here more particularly to the pause that is made for rhetorical effect or to give just expression to the sentiment—a pause that speaks while the orator's voice is suspended. "There are some occasions," says Cambray, in his Dialogues on Eloquence, "when an orator might best express his thoughts by silence; for if, being full of some great sentiment, he continue immovable for a moment, the surprising pause will keep the minds of the audience in suspense, and express an emotion too big for words to utter."

This pause is sometimes necessary, in order to convey the sense of the text. Mr. Sturtevant illustrates this by a reference to Matt. xi, 7: "What went ye out into the wilderness to see? a reed shaken with the wind?" If these words be read as a question and answer, which is evidently opposite to our Lord's meaning, it is as much as though our Redeemer meant to say that John was unworthy of attention, that he was a fickle, unstable, inconstant preacher, carried about with every wind of doctrine. Whereas, if we consider the passage as two questions, (as it really is,) the sense clearly appears to be a strong assertion to the contrary, that John was a person of quite a different character, and that he stood firm and immovable as an "iron pillar," or a brazen wall; that the doctrines he preached were not yea and nay, but yea and amen. Therefore to mark the above passage properly, a pause must be used after the first question, to give silent eloquence to the passage, and the same after

the second question; then our Lord's meaning appears to advantage.

SECTION XXI.—*Consider the importance of manner as contributing to a good delivery.*

"Action is eloquence, and the eyes of the ignorant
More learned than their ears."

"Such, in my view," says Mr. Sturtevant, "is the importance attaching to the manner in which anything is done that it may be called a distinct study, and one that is well worthy the student's attention. When we consider the commanding influence the mere manner of a thing obtains among men, how much the best actions may suffer from the manner in which they are performed, and how often the manner will carry a point with very slender means, must we not admit that it ought to receive our best attention in everything we execute, in everything we say, and in everything in which our fellow-men are to be our observers and critics? The manner in which an army is arranged and a battle fought is commonly of great consequence, and often contributes more to the victory than valor or numerical strength. Often has the manner of the orator been found so to strike the eye and ear, that thunders of applause have followed a well-delivered sentence, a just emphasis, or a graceful cadence, though the sentence itself would have passed unnoticed, but for such an appendage. We have popular preachers who owe almost everything to their manner; and many others who ought to be popular, and

certainly would be so, if an attention to manner occupied one-tenth of the time and pains occupied on their compositions."

Dr. Blair, in one of his lectures, employs the following forcible argument on the subject of manner in delivery:—"When we address ourselves to others by words, our intention certainly is to make some impression on those to whom we speak; it is to convey to them our ideas or emotions. Now, the tone of our voice, our looks and gestures, interpret our ideas and emotions no less than words do; nay, the impression they make on others is frequently much stronger than any that words can make. We often see that an expressive look, or a passionate cry, unaccompanied by words, conveys to others more forcible ideas, and rouses within them stronger passions, than can be communicated by the most eloquent discourse. The signification of our sentiments made by tones and gestures, has this advantage over that made by words, that it is the language of nature. It is that method of interpreting our mind which nature has dictated to all, and which is understood by all; whereas, words are arbitrary conventional symbols of our ideas, and by consequence, must make a more feeble impression. So true is this, that to render words fully significant, they in almost every case receive some aid from the manner of pronunciation and delivery; and he who, in speaking, should employ bare words, without enforcing them by proper tones and accent, would leave us with a faint and indistinct impression, often with a doubtful and am-

biguous conception of what he had delivered. Nay, so close is the connection between certain sentiments and the proper manner of pronouncing them, that he who does not pronounce them after that manner, can never persuade us that he believes or feels the sentiments themselves."

"Pleads he in earnest? Look upon his face;
His eyes do drop no tears, his prayers are jest;
His words come from his mouth, ours from our breast,
He prays but faintly and would be denied;
We pray with heart and soul."

It is astonishing what force and effect manner will add to the most finished discourse. "It is a matter of history," says Mr. Sturtevant, "that Roscius, a celebrated Roman actor, and Cicero, had an amiable contest with each other which could represent the same thought in the greatest number of ways, the former by *gesture* and the latter by *words;* and it is stated, though we can hardly believe it, that neither party could be pronounced victorious. This contest is mentioned by Cicero himself, in one of his letters. It is spoken of by Macrobius as one of habitual occurrence in the intercourse between these two distinguished Romans."*

"The *art of pantomime* affords a specimen of the precision and force with which gesture is capable of

* Satis constat contendere eum (Ciceronem) eum ipso histrione (Roscio) solitum, utrum ille sæpius eandem sententiam variis gestibus efficeret, an ipse, per eloquentiæ copiam, sermone diversa pronunciaret. Quæ res ad hanc artis suæ fiduciam Roscium abstraxit, ut librum conscriberet quo eloquentiam cum histrionis comperaret.—*Macrobius, Saturn*, ii, 10

imparting ideas without the aid of oral language." The pantomimic exhibitions are recorded to have produced a powerful effect upon Greek and Roman assemblies. Lucian relates, that "a celebrated pantomimic actor, of the time of Nero, prevailed upon the cynic philosopher, Demetrius, who was always ridiculing pantomimes and inveighing against the folly of the people in being so much entertained by them, to be present at his performance on a certain occasion. Demetrius was so delighted that he could not contain himself, but shouted out, 'Man! I not only see, but hear you, for your very hands speak!'"

The above will almost lead us to credit an incident recorded of one of our own orators, and which is here related from memory. It was at one of the vast political gatherings at the south, where William C. Preston was making one of his most impassioned speeches, that a spectator says, "I observed an individual by my side who joined in the acclamations of the multitude as the speaker turned off one period after another. And just as he poured out one of those massive, overwhelming torrents of eloquence, for which he is so distinguished, the individual, whose strange motions had attracted our attention, responded with a shout that was heard above the acclamations of the multitude, and immediately turning to me, bawled in my ear, 'Who is that speaking?' 'William C. Preston,' I responded. 'Who?' said he, louder than before. 'William C. Preston,' I responded again, at the top of my voice. 'Split me, if I can hear a word—I'm deaf—*but don't*

he do the MOTIONS *splendid?*' And to my astonish ment I found he was perfectly deaf—unable to hear a word."

Lucian also relates, that "a prince of Pontus, on coming to Rome to do homage to the emperor, visited the theatre, and was beyond measure delighted with the performances. When about to leave Rome for his own dominion, Nero desired him to request some present as a mark of his regard. The prince begged his principal pantomimic actor. Being asked the reason of this request, he replied, that there were different barbarous nations around him, speaking different languages, and it was difficult for him to procure suitable interpreters in his intercourse with them, but this actor would just serve his purpose." Adair, in his History of the American Indians, makes the statement, here quoted, second-hand, from memory, that "two far distant Indian nations, who understood not a word of each other's language, will intelligibly converse together and contract engagements without any interpreters, in such a surprising manner as is scarcely credible." Such statements might have seemed incredible had they not been more than confirmed by the familiarity with which the deaf and dumb are now able to hold intercourse through the medium of natural and artificial signs. A few years since, an assistant teacher in the Hartford Asylum, himself deaf and dumb, held a long conversation with a Chinese youth, gathering from him much information concerning himself and his country.

From the above facts we learn that *action* is a means of conveying ideas and also of exciting emotion. The perfect orator must be no less skilled in action than in the use of language, and both must be employed as vehicles of thought and emotion. How much may their perfect command contribute to the success of the Christian orator? These are accomplishments, however, that are to be acquired, and they must *be acquired and made habitual out of the pulpit.*

We will append the following paragraph, quoted from Longman's Essay on Public Speaking by S. T. Sturtevant:—

"*Tranquillity* appears by the composure of the countenance and of all parts of the body. *Joy* and *delight*, in proportion to their degree, open the countenance and elevate the voice. *Love* brightens the countenance into a smile, and turns the eyes as toward the object; the tone of the voice is tender and persuasive. *Gratitude* gently elevates the voice and the eyes, and lays the right hand on the heart. *Admiration* joins with these an air of astonishment and respect. *Veneration* is more grave and serious, with less surprise. *Shame* changes the countenance and declines the head; the speaker faulters in his utterance, or is silent. *Remorse*, or a painful sense of guilt, is further expressed by the right hand striking the breast, the eyes weeping, the body trembling; and in *true penitence* the eyes are sometimes raised with humble hope. *Fear* opens wide the eyes and mouth, gives to the countenance an air

of wildness, covers it with paleness, projects the hand, draws back the trembling body; the voice is weak, the sentences are short, confused, incoherent *Pity*, which is a mixture of love and grief, looks down upon distress with uplifted hands and tender eyes; the accent is plaintive, often accompanied with tears. *Grief*, if sudden and violent, expresses itself by beating the breast, weeping, and by other attitudes approaching to distraction. *Courage* opens the countenance, gives the whole form an erect and graceful air; the voice is firm, even, and articulate. *Anger* expresses itself with rapidity, harshness, noise, and a threatening attitude. *Aversion* or *hatred* draws back the body, turns the face on one side, as from the object, and throws out the hands on the opposite side. *Commendation* is expressed by an open, pleasant, and respectful countenance, a mild tone of voice, and the arms gently extended as toward the person we approve. *Reproof* puts on a stern countenance and a solemn voice, sometimes with a mixture of tenderness and affection. *Invitation* has a moderate degree of expression of love and respect, with the hand beckoning the person toward us. *Soliciting* or *requesting*, adds humility to reverence. *Dismissing* with approbation, is done with a kind aspect and tone of voice, the right hand open, and gently waved toward the person."

N. B.—He that thinks these positions, of themselves, will produce their respective emotions, greatly mistakes. The emotion must be *felt* at the moment of assuming the position, or giving expression to it.

SECTION XXII.—*Study the best living models of delivery.*

Oratory is an art, and it is unquestionable that *example* is a more effective teacher of art than precept. The thousand little arts by which the orator gives effect to his delivery, it would be utterly impossible to enumerate in description, and equally so to enforce them by precept; but they may be readily observed in delivery, and their effect upon the audience as well as upon ourselves carefully noted. In this way may we learn from the living model that which no instructor could teach, and which no precept could produce.

Professor Ostervald instructs his pupils, that "attendance on good speakers and able ministers, is an important advantage, and the shortest way to succeed. . . . It is a singular privilege to be favored with models of eloquence. From living models we may learn the graces of elocution." Mr. Sturtevant also enjoins upon young preachers, "as far as you have opportunity, take the benefit of the best living examples—the best public preachers, the best pleaders, the most eloquent of our senators." The efforts of Cicero to hear, and to make himself thoroughly acquainted with the oratory of all the masters of eloquence in his day, are well known. For this purpose he traveled abroad, and frequented not only the halls of the rhetoricians but also the places of public harangue. It may indeed be questioned whether the highest development of power can be attained

without the careful study of the living models of eloquence.

This study is as indispensable in the cultivation of sacred as of secular eloquence. Erasmus says, "It will therefore be useful for young men who are designed for the Christian ministry, frequently to resort to the discourses of truly eloquent men, and by degrees to be habituated to them, that they may remember and respect what they have heard."* Too close an imitation of any model, however excellent, is inadmissible. The object of studying such models is to store the mind with the principles of eloquence, not to make of ourselves mere imitators. For imitation can rarely consist with naturalness, and that which is not natural cannot be eloquent.

The following caution of Ostervald is worthy of attention:—"Those who are desirous of forming themselves on living models, should be cautious not to imitate the faults of their favorite preachers. If they imitate them too closely, they will become ridiculous. We should never imitate others but in things which agree with our character, and correspond with our talents. To know this every man must examine his own gifts. If a man of mild address affect to speak like one who has a powerful eloquence, he will not succeed."

* Profuerit igitur adolescentes concioni destinatos frequenter ad eloquentium hominum conciones adducere ac paulatim consuefacere, ut meminerint ac reddant quæ audierint.—*De Arte Concionandi.*

SECTION XXIII.—*Do not attach too much importance to artificial rules for delivery.*

Whether the orator is dependent more upon nature than upon art, it is useless to inquire. But it is certain that he cannot be *made by rule.* Art may assist. But he who is incessantly trammeled by rules and formulas, so as to impede the spontaneous gushings of thought and emotion, can never be eloquent. He may be exact, critical, minute; his thoughts may be just, apposite, comprehensive even; but, after all, he cannot attain to the character of true eloquence. In this all rules are forgotten, as well as observed; thought answers to emotion, and emotion gives expression to gesture and action, so that, while no sound rule is violated, the speaker obtains an elevation above all rule. You may as well attempt to regulate by rule the intonations of the mother's voice as she bewails the untimely death of her only child—pouring out the bitter anguish of her heart in cries that penetrate and subdue the soul, as to impose rules and formulas upon the impassioned torrent of true eloquence. Art is, indeed, to be employed; but it must be employed at home; it must also be left at home, and nature only appear in the pulpit.

We wish the idea to be impressed deeply upon the minds of all who would study oratory, that there is a wide difference between observing the rules of eloquence and *being eloquent.* All your words and

gestures may be as *ruleable*—as systematic and uniform—as the rain-drops descending at the moment of my writing, and yet imbody no more real eloquence than is expressed in their pattering against the casement of my window. A mechanical, strained, forced delivery, will blunt the edge of even truth itself, and take off the force of the most momentous and impressive thought. A man cannot be in a more direct way of exposing himself to ridicule, than to act upon the supposition, that the mechanical stringing together of sentences, and uttering them with measured intonation and gesture, as uniformly recurring as the bars in music, constitute the elements of good delivery.

SECTION XXIV.—*Let your chief solicitude have reference to the matter rather than the manner.*

"It is of great importance that the language we employ should be the adequate and appropriate vehicle of thought, but the primary object of anxiety should be that we may have ideas worthy of conveyance. No labored embellishments of style can compensate for poverty of thought, nor will the act of communication be usually difficult, if the ideas possess an intrinsic value. But if we introduce to the attention of the hearer no sentiments or thoughts worthy of his regard, or adapted to keep alive a feeling of interest in his mind, he will inevitably become weary and listless. If we present to him no materials for the operation of thinking to which he attaches any value, we shall appear to him to have forfeited all

claim upon his attention. He will complain that we 'afford neither exercise for his reason, nor entertainment to his fancy.'

"Now, in order to give real value to a discourse, and a fitness to accomplish the object proposed, we should be anxious to secure three points:—There should be a clear elucidation or enforcement of some Scriptural truth—there should be in every part of the discourse continuity of thought—and there should be in the structure of the whole, an adaptation to produce impression and effect."

Also at the moment of delivery the mind must be most occupied with the matter, as it is from the ideas, as they rise in order, that the mind is to receive impulse, and emotion is to be excited. It is the thought that constitutes the substratum, the foundation, of all eloquence. When the subject is clearly perceived, and appropriately felt, expression will most likely be effective and graceful. In fact, all action at the time of delivery, that does not have at least the appearance of being unstudied, will always be intolerable; and in no place more so than in the pulpit. Indeed, we will go further, and insist upon the practical rule of Dr. Whately upon this point; which is, "not only to pay no studied attention to the voice, but studiously to *withdraw* the thoughts from it, and to dwell as intently as possible on the sense, trusting to nature to suggest spontaneously the proper emphases and tones." This rule we consider perfectly consistent with the most careful previous training of the individual with reference to the

management of the voice and the use of gesture. The training of the voice and the gesture should be general rather than with reference to a specific discourse or occasion, and generally upon se'e t pieces from other authors rather than upon our own prepared sermons which we are expecting soon to deliver. If the extemporaneous preacher, exercising himself Saturday night upon the sermon he is to preach on the next day, enter into all the minutiæ of gesture, "the study of attitudes"—saying, "Here I must start as with affright, and there weep with emotion; here I must hold up my forefinger with a significant motion, and there give to my right hand a graceful wave; here I must vociferate with the energy of a Boanerges, and there melt with the lute-like tones of love;" such preaching, (or acting,) I tell him, will be too affected for the pulpit; it will disgust his hearers; it can do their souls no good; it can never *win souls to Christ.*

Another reason why the matter of the discourse, rather than the manner in which it is to be delivered, should occupy the attention, is, that all true emotion must arise from the contemplation of the subject. And when this emotion is excited, the countenance, like a faithful mirror, reflects it, and all the gestures, prompted as they are by the genuine emotions, harmonize in the general effect. The real power of delivery depends not upon any histrionic artifices of tone and gesture, but upon the harmonious blending together of sentiment, feeling, and expression. This is the "caput artis" of all, but especially of pulpit,

oratory. This at once commands the reason and sways the feelings of the auditory.

In a few, if any, have these grand elements of true oratory been so harmoniously blended, and so strongly exhibited, as in Robert Hall, and the immediate impression upon his congregation was such as might have been expected. "From the commencement of his discourse," says Dr. Gregory, "an almost breathless anxiety prevailed, deeply impressive and solemnizing from its singular intenseness; not a sound was heard but that of the preacher's voice; scarcely an eye but was fixed upon him; not a countenance that he did not watch, and read, and interpret, as he surveyed them again and again with his ever excursive glance. As he advanced and increased in animation, five or six of his auditors would be seen to rise and lean forward over the front of their pews, still keeping their eyes fixed upon him. Some new or striking sentiment or expression would, in a few moments, cause others to rise in like manner; and shortly afterward still more; and so on, until long before the close of the sermon it often happened that a considerable portion of the congregation was seen standing; every eye directed to the preacher, yet, now and then for a moment glancing from one to another, thus transmitting and reciprocating thought and feeling. Mr. Hall, himself, though manifestly absorbed in his subject, conscious of the whole, receiving new animation from what he thus witnessed, reflecting it back upon those who were already alive to the inspiration, until all that

was susceptible of thought and emotion seemed wound up to the utmost elevation of thought upon earth, when he would close, and they reluctantly and slowly resume their seats."

SECTION XXV.—*Accustom yourself to the frequent exercise of your powers, when it can be done with suitable preparation.*

Nearly all eminent public speakers have been accustomed to the daily exercise of their vocal organs either in reading or declamation. Many have studiously practiced gesture before a mirror. These frequent exercises they found essential to the retention of improvements already made, as well as for the attainment of others within their power. So in public speaking, the frequent exercise of it, when it can be done with suitable preparation and interest, will be greatly beneficial. It has been observed that some of our most eloquent preachers, when they had been disused to public discourse for a time, or preached only at intervals widely separated, became dry, constrained, and tiresome, in their delivery, and did not recover from these impediments to effective speaking, till after they had been engaged again for some time in the active duties of the ministry.

We would not, however, recommend the practice of those ministers who are always haranguing, with but little reference to time, or place, or preparation. It cannot be that they have any just views of the dignity and importance of the sacred office, or any just conception of the amount of labor absolutely

neeessary, even by the most gifted minds, for the production of an able sermon. Such persons, by the looseness of their logic, the feebleness of their reasoning, the empty inflation of their delivery, and the barrenness of their thought, prejudiee the eause of truth, and degrade the dignity of the ministerial profession. The supply must be inexhaustible that will admit of a steady stream without the eistern being emptied. It matters not how often you draw, provided you keep the supply good, but this eontinual drawing without ever replenishing must produce emptiness and disgusting inanity.

A writer, in a denomination where ministers are generally settled for a longer or shorter time, aecording to the disposition of the parties, affirms, "that those ministers who had been settled longest in the same charge, and had longest retained their hold upon the affections of their people, and their influenee over the publie mind, were generally those who had been most sparing in the number of their publie discourses;" and (probably the writer might have added) most studious in the preparation of those they did deliver. The amount of a man's usefulness, or even of his labor, is not to be measured by the number of sermons he preaehes, but by their influence and effeet. He who is always haranguing, and never preparing, either places a high estimate upon his own powers, or a low one upon the truths he is ealled to deliver and the intelligence of the people who are invited to listen.

SECTION XXVI.—*Write out a discourse frequently, and occasionally commit one to memory, that your style may be improved, and your memory invigorated.*

It was the saying of Cicero, than whom, perhaps, no mortal, either of past ages or of the present, knew better how eloquence was to be acquired, or how to use it when acquired,—"The pen is the mother of eloquence." A man who is not accustomed to the discipline of writing, on some great and momentous occasion, when great interests were at stake, and strong passions aroused, under the excitement and inspiration of the occasion, might be successful, as was Patrick Henry, in a few bold strokes of eloquence. But it is exceedingly doubtful whether a public speaker can maintain a uniform character of eloquence without the constant use of the pen. By this the power of thought and the style of expression are both improved. When our thoughts are retained till they can be sketched on paper, the mind becomes accustomed to take hold of them with a tenacious grasp, and to turn them over and over without ever losing its hold, and thus it not only discovers and retrenches their superfluities and deformities, but acquires a mastery over them that can be acquired in no other way.

Mr. Burder says that composition "is desirable, not only with a view to improvement in style, but also to improvement in the power of thought. Such a connection exists between thinking and expressing thought, that to attempt the latter is one of the most

effectual methods to excel in the former. Frequent composition has a powerful tendency to secure clearness in our conceptions, as well as precision in our language, and at once to promote fullness of illustration and compression of style. It will be the most effective preservative from that loose and tedious style of expression, by which some speakers employ a profusion of words to convey very few thoughts, and exhaust the patience of their hearers by a dull prolixity which excludes all point, vivacity, and condensation.

"If, however, composition for the pulpit be attempted, it should be the result of energetic thought and the strenuous application of the mind to the subject. Let it not be imagined that because a sermon is written it must therefore be superior to other discourses, by the same preacher, which have not been reduced to writing. A careless, hurried composition, will, in all probability, be vapid, dull, and spiritless, and decidedly inferior, both in thought and language, to a sermon of which the outline only was written, but of which the materials for illustration were selected with care, though not committed to writing. The latter method of studying for the pulpit may indeed be practiced, with great advantage, conjointly with the plan of careful composition. And while this combination of plans of study might with propriety be recommended as eligible, it is in fact the plan to which ministers must often have recourse, from necessity, if a demand be made upon them by their congregations of several discourses every week.

By carrying on both methods, and by writing out at least one sermon with care every week, the young preacher may be making progress in the excellences of a style best adapted for the pulpit; while, in conjunction with this effect, he may be acquiring additional facilities in expressing his thoughts with fluency, and unpremeditated language."

The extemporaneous preacher should not fail to write out skeletons of his discourses weekly; and he will often find it greatly to his advantage to write out in full some of the paragraphs that occur to him, containing choice gems of thought, or apposite illustrations and reasonings. But, in addition to all this, he should frequently—say once a month—write out a sermon in full, with due reference to style and expression. These sermons should be upon his choice themes, and imbody his choice thoughts.

That committed sermons may be delivered with all the pathos and effect of spontaneous thought, the French pulpit—some of the great masters of which uniformly wrote, committed, and studied the delivery of their sermons—will bear witness; nay, the stage, where the freshness and vigor of original life are given to committed thoughts and words, gives abundant proof. Inability thus to commit a written discourse, and to enter into the spirit of the subject, at the moment of delivery, indicates a want of mental discipline that can be acquired in no other way than by a close application to the subject, and a rigid practice of what is here recommended.

Nor will the advantages resulting from the prac-

tice recommended in this section terminate with the mere exercise; it will re-act upon the whole intellectual character; it will contribute wonderfully to the mental energy, sharpen the acumen, give refinement to the taste, and stir up the whole intellectual man to renewed activity; it will enlarge the views of the wide field of pulpit excellence, give intensity to the desire for improvement, and confidence in effort for its acquisition.

SECTION XXVII.—*Keep steadily in view the great objects and end of the Christian ministry.*

We have seen that unity of purpose is essential to success in any department of human excellence. But with reference to no subject is this more strictly true than with reference to the Christian ministry. "The true end of the ministry is edification and holiness;" and he who keeps this end steadily in view, and concentrates all his powers upon its attainment, will not only serve his God better, but will find that the direct tendency of this concentration of his energies is to enlarge and perfect his powers as a pulpit orator.

No man can be penetrated with sublime emotions, giving rise to eloquent thoughts, unless there be a forgetfulness of self. "Oblivion of self," says a modern professor, "is one of the most important qualifications for success in the sacred office. The man who is always consulting his own claims to public favor, or balancing the probabilities of loss or gain to his own reputation, allows too many considerations

to intervene between himself and the end proposed, and is too irresolute and divided in his purposes to turn even the powers he has to the best account. Unity of purpose, simplicity of aim, purity of intention, and earnestness of spirit, are far more favorable to the production of able preaching than those multiform considerations which arise from any views of self-advantage. These attributes give concentration to his efforts. Setting before him the object to be attained, he marches directly up to it."

This unity of aim can exist only in connection with a sound piety, which is the basis of all evangelical preaching, and the grand source of the true eloquence of the pulpit. "He who desires, according to St. Paul," says Erasmus, "to be διδακτικος; that is, a properly qualified teacher of the doctrine of God, must take heed that he be first θεωδιδακτος, taught of God himself." He who keeps the objects and end of the ministry steadily in view, will feel the necessity of this divine teaching, and seek to possess it.

A Christian minister justly inspired with the great objects and end of his vocation, will have no occasion to seek for any extraneous stimulus for the full employment of his powers. "Ah! what more can be necessary," exclaims the pious abbe Maury, "in order to quicken our ardor? Is there a virtuous and feeling mind that can despise such a delightful reward?

"We shall have fulfilled the end of our vocation when we render ourselves useful to men; in their

felicity we shall receive an indemnification for all our sacrifices; the pleasing remembrance of our youthful labors will serve to delight the solitude and to console the inactivity of our advanced years; and when death shall lay his heavy hand upon our eyelids, we shall each be able to say to the great God, whose laws we have published, 'O my Father! thou hast given me thy children to instruct. I restore them to thee better. Remember all the blessings which thou hast poured upon thy people through the instrumentality of thy ministering servant. Let the tears which I have dried up, the tears which I have excited when pleading in thy name, plead with thee on my behalf. I have been the instrument of thy clemency, make me hereafter the object of thy tender mercy.'"

Worldly and professional considerations are not wanting to excite the Christian minister to the attainment of superior excellence; but to the pious mind, looking forward to the results and end of his course, all other considerations shrink into insignificance when compared with the final approbation and favor of his God. "Let us look," says Benson, "only to that awful world, where, as the strong eloquence of Chillingworth has uttered the thought, *if we shine not beautifully as the stars of God's glory, we shall glare fearfully as the firebrands of his wrath for ever.*"

"I had a vision," said the venerable Chrysostom; "I thought I saw the communion rails crowded with angels listening to the sermon. When a man speaks as if in the sight of God, with an open hea-

ven, with Christ and angels before him, he catches the true prophetic fire; he preaches a present salvation from a present Saviour; the Spirit of glory and grace descends, and the flame communicates to his auditory, and accompanies them to their homes."

SECTION XXVIII.—*Ever preserve a moral uprightness and independence of spirit and action.*

The ancient rhetoricians uniformly claimed virtue as an essential ingredient in the character of the orator. Quintilian spends the first chapter of his twelfth book in proving the necessity of the orator's being a good man. If this be necessary at the bar, in the forum, and before popular assemblies, how much more necessary to the production of genuine oratory in the pulpit! Mr. Robinson well remarks, that the conclusion of Quintilian "is enough to make the Christian minister blush." "Men had better be born dumb, and even destitute of reason, than pervert those gifts of Providence to pernicious purposes."*

This moral uprightness is indispensable for two considerations. First, without it a man cannot expect to receive mental illumination through the Holy Ghost. Secondly, without it, his discourses, however logical in argument, just and true in sentiment, wanting that weight and force that a pure life would give, would fall powerless to the ground.

* Multos enim nasci, et egere omni ratione satius fuisset, quam Providentiæ munere in mutuam perniciem convertere.—*Quintilian*, b. xii, c. 1.

The minister of Jesus Christ will often have occasion to bring into exercise all the moral independence he may possess. Error is to be boldly attacked, vice rebuked, and the self-denials of religion to be enforced upon all classes. This moral virtue and independence will not only give the minister favor in the eyes of the people, but will re-act upon his intellectual character, and endow him with a boldness, a power of speech, that could not otherwise be obtained.

In order to the full possession of these qualities, he must have a full conviction of the truth and living efficacy of that gospel he preaches. He is called to defend and propagate, not a mere hypothesis—not a mere speculative notion, but absolute truth—truth that has the sanction of Omnipotence—truth, whose living efficacy has been attested by unnumbered thousands—truth, that is for ever susceptible of experimental demonstration—truth, that is identified with human weal on earth—and truth, that involves the everlasting destinies of all our race. This truth must have laid its foundations deep in the convictions of his own understanding. The gospel, to him that would successfully minister at its holy altars, must not be a mere matter of speculation, a creature of the imagination, a baseless sentimentalism. But it must be a living principle in the soul. Its vital energy must be diffused through the whole intellectual and moral frame—claiming the full assent of the reason, swaying all the passions of the heart—impregnating and purifying all the moral emotions, so

that he may preach "Christ Jesus not with enticing words of man's wisdom, but in demonstration of the Spirit and with power." He must be able to say,—*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life, that declare we unto you.* Without this divine ardor of conviction, and the accompanying influence of the Holy Ghost, the most eloquent pulpit performance is but "as sounding brass or a tinkling cymbal."

PART III.

DIVERSITIES OF MENTAL CHARACTER CONSIDERED WITH REFERENCE TO MENTAL DISCIPLINE AND EDUCATION GENERALLY.

SECTION I.—*Diversities of intellectual character.*

DIVERSITIES of intellectual character are everywhere observable among men, and the varieties seem to be almost endless. Whether there be any original disparities of intellect, or whether the existing diversities have resulted wholly from incidental circumstances and habit, is a question that has been long and much discussed. A definite conclusion upon it is perhaps not attainable, and this may, in part, account for the unsatisfactory results of the discussions that have been had. It may however be received as an unquestionable principle, that not a small portion of the existing diversity may be referred to the different circumstances and accidents by which the characters of individuals receive special tendencies in earlier life, and are ever afterward more or less affected.

On the other hand, it is also unquestionable that facts, as well as the analogy of things, would indicate that there may be natural disparities more or less marked in the mental character of men. "What are the *original* disparities in their capacities," says Dugald Stewart, "it is impossible for us to ascertain;

but from the analogy of the body, it is presumable that such disparities exist. That the different situations into which men are thrown by the accidents of life would produce great diversities in their talents, even on the supposition that their original capacities were the same, is undoubtedly true; but it is surely pushing the conclusion too far to affirm, that no original inequalities exist, when no proof of the fact can be produced of such an assertion, and when so strong an analogy as that of natural disparities among men, in point of bodily advantages, leads to an opposite opinion. At the same time it must be acknowledged, that, supposing the minds to be equal in all respects, the most trifling external circumstances may create between them the most important differences in the result." The circumstances that may thus affect and give variety to mental character are absolutely innumerable. Even the bodily form often affects the character and style of our thoughts, and eventually the whole mental character. Cicero says, *Ipsi animi, magni refert, quali in corpore locati sint: Multa enim è corpore existunt, quæ acuant mentem; multa, quæ obtundent.* Personal beauty sometimes turns the heads of men as well as women; and bodily infirmity is often a spur to mental activity. "Whosoever hath anything fixed in his person," says Lord Bacon, "that doth induce contempt, hath also a perpetual spur in himself, to rescue and deliver himself from scorn." The effect of *stature* upon mental character led an accurate and profound observer to remark, that "little men are commonly

decisive and oracular in their opinions;" and Dugald Stewart asserts, that he has little doubt of the "reality of the fact."

But our present object does not require of us, either an examination of the *original* disparities of men, or an investigation of the causes of the existing differences of character. We shall therefore avoid a field so measureless; and direct our inquiries to these differences, as they exist.

SECTION II.—*We should carefully note these diversities, and ascertain the class of intellect to which we belong.*

The varieties of mental character, from whatever causes they may result, often require different modes of training and discipline. Hence the importance to him who would have his powers properly balanced and regulated, of carefully discriminating the various grades of intellectual character, and especially of determining the class to which his own mind belongs, that he may choose and pursue an appropriate system of mental discipline. "There is no stand or impediment," says Lord Bacon, "in the wit, but may be wrought out by fit studies, and, like as diseases of the body, may have appropriate exercises; bowling is good for the stone and reins; shooting for the lungs and breast; gentle walking for the stomach; riding for the head and the like; so if a man's wit be wandering, let him study the mathematics, for in demonstrations, if his wit be called away never so little, he must begin again; if his wit be not apt to distinguish or find differences,

let him study the schoolmen; if he be not apt to beat over matters, and to call upon one thing to prove and illustrate another, let him study the lawyer's cases: so every defect of the mind may have a special receipt."

It is unquestionably the case that important differences are discernible in the minds of children, even in very early infancy. And not unfrequently strong intellectual tendencies exist long before the period at which, it is generally supposed, intellectual education commences. Sometimes also a certain cast of intellectual character may seem hereditary. "One race, for a succession of generations, is distinguished by a genius for the abstract sciences, while it is deficient in vivacity, in imagination, and in taste: another is no less distinguished for wit, and gayety, and fancy, while it appears incapable of patient attention, or of profound research." Dugald Stewart contends, that "the system of education which is proper to be adopted in particular cases, ought to have some reference to these circumstances, and to be calculated, as much as possible, to develop and to cherish those intellectual and active principles in which a natural deficiency is most to be apprehended." He further asserts, that "there is a foundation in philosophy and good sense for accommodating, at a very early period of life, the education of individuals to those particular turns of mind, to which, from hereditary propensities, or from moral situation, it may be presumed they have a natural tendency." Now this is an important feature in

which the systems of education in vogue in the present age are remarkably deficient. Parents on whom this work necessarily devolves, are, for the most part, from their own defective education, or from want of habits of close attention and discriminating observation, incompetent to its execution. Hence in the intellectual education of children and youth, they are almost universally subjected to a general intellectual regimen, without the slightest reference to their natural aptitudes and tendencies.

This defect, every one, who is emulous of intellectual excellence, must remedy as best he may, after he has become capable of observation and reflection upon himself. But no one who wishes his plans for the attainment of excellence or eminence to be securely laid, can excuse himself from the most determined effort for the admeasurement of his powers and the discovery of his natural aptitudes and predilections.

Section III.—*Classification of the varieties of intellectual character among men.*

It might seem to the casual observer, that the varieties of mental character were so numerous and so complicated, that any philosophical classification of them would be impracticable. And perhaps the only method by which such classification is attainable, is by noting the prevailing character of our intellections, and the manner in which our thoughts are associated together.

Viewed in this light, all the varieties of intellectual

character may be comprehended in three general classes, namely, the philosophical, the "matter of fact" or circumstantial, and the imaginative. In the first, reflection predominates; in the second, observation; and in the third, the imagination. The same course of mental discipline would, evidently, not be best adapted to each of these separate and distinct classes of intellect.

These three classes are to be found in every state of society; as clearly defined and as strongly marked, perhaps, in rude and savage nations, as among the civilized and refined.

SECTION IV.—*The philosophical mind.*

Minds of this class delight in tracing out the analogies, causes, and effects of things, and the knowledge they acquire is a knowledge of *principles* rather than *things*. Of isolated facts, such as dates, names, and persons, they retain but faint recollections, while the associating principles of their memory are contrast and resemblance, cause and effect. But while the memory is sluggish in its movement, and unconnected facts easily escape from it, and while external objects slightly impress the imagination, the ideas actually retained are comprehensive and of great value. Such a mind will thread the most obscure analogies, and is capable of mature and sound judgment, but it lacks vivacity. It can analyze, but not describe. It can develop principles and systemize the general formulas of a science, but is in-

expert in their application. In a word, it is adapted to *thought* rather than *action*.

Habits of attention, and great powers of abstraction, are strongly marked in such an intellectual character. Its almost irresistible propension is to retirement and meditation, and it often predominates to such an extent as to almost unfit its subject for the ordinary duties of life. Hence it is often seen, that persons of more mind, and also of more just and comprehensive views, are less successful in the affairs of life, and move with less effect through the world, than their more active rivals. Such, it is true, is the class of mind out of which philosophers are made; but then, comparatively few can become philosophers by profession. Its mental discipline should be such, as would give practical activity to the current of its abstract speculation.

But the question very naturally arises in this connection, whether, when an individual discovers in early life some strong intellectual bias, he should not follow the direction of such bias? We will not say, that, when such tendency seems to denote great aptitude for any particular calling or profession, the person should not follow such calling. But it is to be observed that these extraordinary gifts or propensions of mind, are almost always accompanied by a correspondent deficiency in some other of the intellectual faculties. A well-disciplined mind implies the proportionate development and discipline of all the faculties. Hence, to give a proportionate development to those that are weak, not only must

they be nurtured, but the strong must often be repressed. A sound and well-regulated understanding can be formed in no other way, and without such an understanding to control them, the most desirable characteristics may degenerate into mere excrescences upon the intellectual character. The formation of this understanding is attended with so much difficulty and doubt in few other cases, as in those who are said, in ordinary parlance, to "have a genius." Says Dugald Stewart: "I have long been disposed to consider any violent and exclusive bias of this sort, when manifested in very early life, as a most unfavorable omen of the future vigor and comprehension of the understanding," and this remark is fully verified in the history of Zerah Colburn and other cases of a similar description.

Section V.—*The "matter of fact," or circumstantial mind*

This class of mind is widely distinct from the former. It is conversant mainly with matters of fact, and its associating principle, or the method by which its ideas and trains of thought, as well as events and objects, are connected together in its mind, is by their accidental nearness in time or place to some other object or event. Thus, such a person in describing an event that happened to themselves or family, will often tell you that it was the year after such an eclipse, or famine, or war. Touching matters of fact, its memory is remarkably quick and decisive.

But for the investigation of remote analogies and the intricate relations of cause and effect, it has but little taste, and as little adaptation. It is minute and critical in narration, detailing incidental particulars unconnected with the case, only as they happened to be associated by some contiguity of time or place. Shakspeare affords a fine illustration of this in the character of Mrs. Quickly. In reminding Falstaff of his marriage engagement with her, she specifies a great variety of circumstances incidental to the engagement only by nearness of time and place. Thus :—

"*Falstaff.*—What is the gross sum that I owe thee?

"*Hostess.*—Marry, if thou wert an honest man, thyself, and thy money too. Thou didst swear to me on a parcel-gilt goblet, sitting in my dolphin-chamber, at the round table, by a sea-coal fire, on Wednesday in Whit-sun week, when the prince broke thy head for likening him to a singing man of Windsor, thou didst swear to me then, as I was washing thy wound, to marry me, and to make me my lady, thy wife. Canst thou deny it? Did not Goodwife Keech, the butcher's wife, come in then, and call me Gossip Quickly? coming in to borrow a mess of vinegar; telling us she had a good dish of prawns; whereby thou didst desire to eat some; whereby I told thee they were ill for a green wound. And didst not thou, when she was gone down stairs, desire me to be no more so familiar with such poor

people, saying, that ere long they should call me, madam? And didst thou not kiss me, and bid me fetch the thirty shillings? I put thee now to thy book oath, deny it, if thou canst."—See *Shakspeare's Henry IV.*

Lord Kames, in connection with the above illustration, remarks, "In the minds of some persons, thoughts and circumstances crowd upon each other by the slightest connections. I ascribe this to a bluntness in the discerning faculty; for a person who cannot accurately distinguish between a slight connection and one that is more intimate, is equally affected by each; such a person must necessarily have a great flow of ideas, because they are introduced by any relation indifferently; and the slighter relations being without number, furnish ideas without end. On the other hand, a man of accurate judgment cannot have a great flow of ideas; because the slighter relations making no figure in his mind, have no power to introduce ideas. And hence it is, that accurate judgment is not friendly to declamation or copious eloquence. This reasoning is confirmed by experience; for it is a noted observation, that a great or comprehensive memory is seldom connected with a good judgment."

Mr. Upham speaks of this peculiarity as being the characteristic of the "uneducated." This, however, is by no means the case. Many who are "educated," so far as the schools of learning and a pursuit of the courses of study comprised in a liberal education, could educate them, retain this characteristic still;

while, on the other hand, men "uneducated" in the schools, possess every characteristic of the philosophic mind. This of itself is proof that education is often so conducted as to nurture, instead of rectifying, the peculiarities of mind. In this class, evidently, the reflective powers are disproportioned in strength and development to the active powers. This disproportion may be maintained, or even increased, through the most extended course of education. The proper discipline of such a mind, then, should have a direct reference to the development of the reflective powers, and for that purpose, it should be applied early to such studies as will require the exercise of reason and reflection, till its habits are well formed.

The mental traits characteristic of this class of mind are often undervalued, and especially by students and those devoted to scientific pursuits. The general impression seems to be, that while the "matter-of-fact"—we use the term for want of a better—mind is adapted to the ordinary manual occupations of life, the "philosophic" only is becoming the man of letters. Under this impression, many, after spending years in the vigorous cultivation of their intellectual powers, have departed from the schools of learning, as little adapted to the active duties of their profession as the infant child. They are for ever quarrying their marble, but the edifice —an active and useful life—never goes up. The true development of mind—that which should be most desired, and that which every sound system

of mental discipline seeks to produce—embraces both the philosophic and the circumstantial, and that mental capacity which combines the two in suitable proportions is most to be coveted and sought after.

Section VI.—*The imaginative mind.*

We have chosen this term to designate that class of mind in which the imagination predominates. Mr. Stewart designates it by the term "poet," intending, as he says, to "comprehend all those who devote themselves to the culture of the arts which are addressed to the imagination; and in whose minds, it may be presumed, imagination has acquired a more than ordinary sway over the other powers of the understanding." But this, by no means, includes all who properly belong to this class. There are thousands, who are constantly engaged in the practical callings of life, whose most striking mental characteristic is the predominancy of their imagination. They are neither poets, painters, nor sculptors—they know the fine arts, as they are technically called, hardly by name; but yet their imagination gilds, with colorings of its own, all their observations, and also overtops reason and reflection.

The intellectual character, in which imagination predominates, is so strikingly distinct from the philosophical and the "matter-of-fact" mind, that it requires no special delineation. "The culture of the imagination," says Stewart, "does not diminish our interest in human life, but is extremely apt to inspire the mind with false conceptions of it." It has

a tendency to unduly exalt our expectations, and produce enthusiastic hope, while it is really stirring up, for the future, disappointment and disgust. Hence, perhaps, results that thoughtlessness and improvidence with respect to the future, and that general imprudence in the conduct of life, which are so characteristic of poets. Horace, in his Epistle to Augustus, represents them as too much engrossed with their favorite pursuits to think of anything else.

——— "Vatis avarus
Non temere est animus; versus amat; hoc studet unum;
Detrimenta, fugas servorum, incendia ridet."

The observations made by the imaginative mind are extremely liable to be inaccurate and fallacious. Such persons dwell in an *ideal*, rather than *real*, world. Hence their judgment, in reference to what have been termed the "*actualities* of life," is not to be depended upon, being formed more with reference to the ideal creations of the imagination, than to the real nature of existing facts. Mr. Stewart very happily illustrates this point:—"When a man, under the habitual influence of a warm imagination, is obliged to mingle occasionally in the scenes of real business, he is perpetually in danger of being misled by his own enthusiasm. External circumstances only serve as hints to excite his own thoughts, and the conduct he pursues, has, in general, far less reference to his real situation, than to some imaginary one, in which he conceives himself to be placed: in consequence of which, while he appears to himself to be acting with the most perfect wisdom

and consistency, he may frequently exhibit to others all the appearance of folly." This seems to have been the intellectual peculiarity in the character of Rousseau, as drawn in the "Reflections" of Madame de Stael:—"His faculties were slow in their operation, but his heart was ardent: it was in consequence of his own meditations that he became impassioned: he discovered no sudden emotions, but all his feelings grew upon reflection. Sometimes he would part with you with all his former affection: but if an expression had escaped you, which might bear an unfavorable construction, he would recollect it, examine it, exaggerate it, perhaps dwell upon it for a month, and conclude by a total breach with you. A word or gesture furnished him with matter of profound meditation: he connected the most trifling circumstances like so many mathematical propositions, and conceived his conclusions to be supported by the evidence of demonstration. I believe that *imagination was the strongest of his faculties, and that it had almost absorbed all the rest.* He dreamed rather than existed, and the events of his life might be said, more properly, to have passed in his mind, than without him: a mode of being, one should have thought, that ought to have secured him from distrust, as it prevented him from observation; but the truth was, it did not hinder him from attempting to observe; it only rendered his observations erroneous." Who can doubt but that a proper mental discipline might have given a truer and better development to such a mind!

SECTION VII.—*Illustrations of this subject from Dugald Stewart.*

To the preceding remarks, we subjoin the following illustrations from Dugald Stewart, as they forcibly express some of the distinctions we have attempted to delineate, and withal afford many practical and useful suggestions:—"A man destitute of genius may, with a little effort, treasure up in his memory a number of particulars in chemistry, or natural history, which he refers to no principle, and from which he deduces no conclusion; and from his facility in acquiring this stock of information, may flatter himself with the belief that he possesses a natural taste for these branches of knowledge. But they who are really destined to extend the boundaries of science, when they first enter on new pursuits, feel their attention distracted, and their memory overloaded with facts among which they can trace no relation. and are sometimes apt to despair entirely of their future progress. In due time, however, their superiority appears, and arises in part from that very dissatisfaction which they at first experienced, and which does not cease to stimulate their inquiries, till they are enabled to trace, amid a chaos of apparently unconnected materials, that simplicity and beauty which always characterize the operations of nature.

"There are, besides, other circumstances which retard the progress of a man of genius, when he enters on a new pursuit, and which sometimes render

him apparently inferior to those who are possessed of ordinary capacity. A want of curiosity (that is, about truth. Dr. Butler says, 'There are many men who have a strong curiosity to know what is said, who have little or no curiosity to know what is true') and of invention facilitates greatly the acquisition of knowledge. It renders the mind passive in receiving the ideas of others, and saves all the time which might be employed in examining their foundation, or in tracing their consequences. They who are possessed of much acuteness and originality enter with difficulty into the views of others; not from any defect in their power of apprehension, but because they cannot adopt opinions which they have not examined; and because their attention is often seduced by their own speculations.

"It is not merely in the acquisition of knowledge that a man of genius is likely to find himself surpassed by others. He has commonly his information much less at command, than those who are possessed of an inferior degree of originality; and, what is somewhat remarkable, he has it least of all at command on those subjects on which he has found his invention most fertile. Sir Isaac Newton was often at a loss, when the conversation turned upon his own discoveries. It is probable that they made but a slight impression on his mind, and that a consciousness of his inventive powers prevented him from taking such pains to treasure them up in his memory. Men of little ingenuity seldom forget the ideas they acquire; because they know that when

an occasion occurs for their applying their knowledge to use, they must trust to their memory, and not to invention.

"In general, I believe, it may be laid down as a rule, that those who carry about with them a great degree of acquired information, which they have always at command, or who have rendered their own discoveries so familiar to them as always to be in a condition to explain them, without recollection, are very seldom possessed of much invention, or even of much quickness of apprehension. A man of original genius, who is fond of exercising his reasoning powers anew, on every point as it occurs to him, and who cannot submit to rehearse the ideas of others, or to repeat by rote the conclusions he has deduced from previous reflections, often appears, to superficial observers, to fall below the level of ordinary understandings; while another, destitute both of quickness and invention, is admired for that promptitude in his decisions which arises from the inferiority of his intellectual abilities.

"It must indeed be acknowledged in favor of the last set of men, that they form the most agreeable and perhaps the most instructive companions. The conversation of men of genius is sometimes extremely limited; and is interesting to the few alone, who know the value, and who can distinguish the marks of originality."—*Abridged from Stewart's Elements of the Philosophy of the Mind.* See vol. i, ch. 6, § 8.

SECTION VIII.—*These faculties co-operate together and mutually assist each other.*

It will not, we presume, be questioned but that the ability to treasure up in the mind and also to make a ready use of such particulars, such "matters of fact" as the circumstantial mind is conversant with, would be of essential use even in philosophic pursuits. If we have need of proof, the constant complaint of men of speculative minds of their deficiency in this respect would be abundant evidence. The mathematician, the natural philosopher, the metaphysician, and the moralist, have all felt themselves obstructed in the prosecution of their respective studies, and have given utterance to their complaints. Montaigne, the philosophic and curious author of various speculative essays, while making complaint of this mental defect, questions whether, if he lived long, he "should be able to recollect his own name." A vivid and ready recollection, which is ever associated with close observation, is of incalculable importance to him who would reason *effectively*. Such a recollection is not only indispensable in marshaling the details of argument, but an exhaustless magazine from which illustrations and arguments are drawn.

Dr. Beasley, in his Search of Truth, offers the following suggestions upon the co-operation of even mechanical memory with the reason, and the perfect compatibility of these two powers with each other:—"The reason, therefore, why these powers

of reason and memory are seldom found in their highest perfection united in the same person, is, that men are prone to exert them separately and distinctly from each other, and in undue proportions By this means, the one is apt to be cultivated to the total exclusion, or but partial exercise, of the other. I do not mean to assert, indeed, that there may not, in our original structure, be communicated to us one of these faculties in great vigor, while we are left entirely destitute, or but in a slight degree possessed, of the other. But a great deal, also, depends upon the proper culture of the mind, whether the one shall gain the pre-eminence, or all shall be alike nurtured and invigorated. Nothing can be more false than that sentiment, so frequently recurred to in society, that deep erudition, and the study of the most finished models, are calculated to repress genius, and shackle the inventive powers. Little minds only are encumbered with the weight of learning, but to really good ones it becomes their sustentation.

"Science and learning furnish the literary artificer with more copious materials, out of which to form his structures, and his skill will be displayed in the selection of his materials, and the execution of his work. Can it ever be of disadvantage to any one to have a large stock of precious materials on hand, save to those who have not address and ingenuity enough to apply them to practical purposes, and on this account allow them to rot and perish in their possession? To the man of true genius, every

scrap of information he obtains is of real service, and the largest accumulations remain entirely at his disposal.

"The great art in education, as I conceive, consists in the contemporaneous cultivation of all the powers of the mind, and that, too, in a just proportion to their importance and dignity. As reason is, indisputably, the noblest prerogative of our nature, the earliest and most solicitous attention should be devoted to its improvement. Afterward, in due order, should be cultivated the memory and imagination, which may be regarded as the hand-maids of reason. The one supplies it with the lessons of past experience and observation, and the other gives its embellishments to the structures it has reared." Mr. Rauch also, in his Psychology, urges that "the mechanical memory ought to be much exercised; for by it the judgment will gain materials for its reasoning;—judgment and memory—the spontaneous and receptive activities—ought, therefore, to be exercised in an equal degree; and neither at the expense of the other."

"The prominent marks of a good memory," says Professor Upham, "are two, namely: (1) Tenacity in retaining ideas; (2) Readiness in bringing them forward on necessary occasions." The same author intimates that in respect to this second mark, men of philosophic minds are more likely to be deficient, as "they pay no attention to particular facts, except for the purpose of deducing from them general principles." But he also affirms, "that when this

want of readiness is such as to cause a considerable degree of perplexity, it must be regarded as a *great mental defect*." How different is this from the idea that the high road to mental excellence is the exclusive cultivation of the speculative powers; and that that mind has attained the highest summit of mental discipline whose treasury is richest in general abstractions, and freest from particular or isolated facts! A greater error can hardly be imagined; and yet it is an error with which those who are just entering upon the studies of a liberal education are exceedingly liable to be captivated. Dr. Beasley, after referring to the statement of Locke, that "the celebrated Pascal, until the decay of his health had impaired his memory, forgot nothing of what he had done, read, or thought, in any part of his rational age," exclaims: "Such a memory, as far as it is to be acquired, is worthy of our most assiduous exertions to acquire it. By means of this it is, that the philosopher treasures up those maxims of science that lead him on from investigation to investigation, and from one discovery to another; that the poet retains for the delight of mankind."

With regard to the imagination, we are too apt to consider it as merely a source of pleasure, and not of utility. Mr. Stewart says: "This faculty is the great spring of human activity, and the principal source of human improvement.... Destroy this faculty, and the condition of man will become as stationary as that of the brutes." But this is not all. As an intellectual faculty, the ima-

gination co-operates with our other faculties in enlarging the sphere of human knowledge. To what are we indebted for the origin and use of language, that wonderful vehicle and instrument of thought, but to the imagination? In fact, there is not a single process of thought that may not be quickened by its impulse: perception is stimulated; and even scientific research is whet to a keener edge by it. The field of poesy and of the fine arts by no means sets limits to the utility of the imagination. D'Alembert has intimated that the imagination is called into use even in the study of mathematics, and lends essential aid even in the processes of geometry. It is an indispensable auxiliary to the reasoning power; it stimulates the other intellectual powers employed; it quickens the associating principle, so that thoughts and trains of thoughts are placed within its control that would not otherwise have been reached. A few remarks from Professor Upham must satisfy us upon this point:—"There is one important point of view, in which the utility of the imagination is capable of being considered: that of the relation of the imagination to the other intellectual powers. And, among other things, there is obviously ground for the remark, that a vigorous and well-disciplined imagination may be made subservient to promptness, and clearness, and success, in reasoning.... We may go further, and even venture to assert, that there is no form of literature whatever which does not require the aid of the imagination It is an erroneous notion, that would limit its exercise to the

fine arts; it is essential to the reasoner and orator; and, we may add, it is essential to the historian also."

SECTION IX.—*Temperaments—Their influence upon intel lectual character—Remarks of Rauch.*

The term *temperament* is used to express a permanent predisposition to some particular passion, or kind of sentimental excitement, which may commonly be discovered in every individual. Dr. Rauch supposes the temperament to result from "the peculiar connection of soul and body in an individnal. This connection," continues he, "becomes peculiar by the prevailing fluids of the body, their lymphatic, sanguine, choleric, and bilious nature; by the prevailing elements, as water, air, fire, or earth; by the nature of the blood, which is either cold or warm, light or heavy; by that of the fibres, which are either lax or firm, soft or hard. All these must affect our *feeling*, this our *thinking*, and this again our *will*."

"We have *four* different temperaments: the *sanguine* stands connected with the system of sensibility; the *melancholic* with that of reproductiveness; while the system of *irritability*, by its twofold relation to the arterial and venous blood, produces the *choleric* temperament when the arterial, and the *phlegmatic* when the venous, blood prevails. The temperaments do not directly originate in the individual; but in circumstances preceding its existence, in climate, locality, in the season of its birth, &c. Hence many feel inclined to consider them as accidental. Every

man, say they, must have a temperament, but which of the four seems to be wholly accidental. So every man must have eyes, but whether they are blue or black is accidental. Though it may be accidental, whether a man is born with the choleric or melancholic temperament, he will retain it through life; and though the phlegmatic may modify his temperament by change of climate, by food, and drink, he cannot change it into the sanguine. Yet, while none can change his temperament, he may subdue it, and exercise it as he pleases.

"The sanguine temperament is the temperament of *enjoyment* and *pleasure*. It partakes of the nature of the air, which, by its great elasticity, yields to every pressure, and directly afterward regains its former state. Persons who possess it incline strongly to Belles Lettres, but prefer the brilliant, the pleasant, and the copious, to the more solid, the truly beautiful and simple. The choleric may be called the temperament of *action*. Its bent is to practical pursuits; it is quick of understanding, acute in judgment, clear and precise in its expressions, and its productions in the arts are manifold and expressive. The melancholic temperament is characterized by a constant *longing* and *desire*, and an inclination to retire or withdraw itself. It delights to live in the regions of truth, of beauty, of the sublime, and of the romantic. In science it is deep, and inclined to skeptical researches; in art, it aims at expression. In the phlegmatic temperament, *self-possession* prevails, which does not suffer itself to be carried away

by external impressions, nor does it permit any of the one-sided characteristics of the previous temperament to reign, but retains its full dominion over all the influences exerted upon it, and over all its reactions.

"The phlegmatic temperament has frequently been wronged, and looked on as inferior to the others, because its features are not so striking; and yet this alone renders it easy to man to preserve to himself his liberty, and to move, without prejudice and predetermination, in whatever direction of science or art he chooses. Its seeming inactivity and rest is not without activity and deep interest; but, like the lake, the waters of which seem motionless on the surface, while rivulets and fresh waters are constantly flowing in, and, though unseen, keep up a gentle but lively and healthy activity, so this is always devoted to some action, without much display. Its talents are highly respectable, its ideas deep and clear, its style rather dry, but profound and accurate.

"Aristotle asserted that the melancholy temperament was most favorable to science and art. He quotes, among the rest, Socrates, of whom Plato says, that in the midst of the noise of an encampment, he fell into a deep meditation, and stood immovable in one place, from one morning to another, until the rising sun aroused him, to offer his prayer. Empedocles, Plato, Homer, Phidias, Dante, Raphael, Handel, and other distinguished scholars, had the same temperament. *Yet it is the will that reigns in*

man, and not the temperament; the former, and not the latter, forms the character; nor does talent and genius depend on it. Moses and Paul were choleric, Oberlin was sanguine, and the celebrated Rembrandt phlegmatic. One temperament will make it more easy than another to lead a life according to determined principles, or to enter on some scientific or practical pursuit. The choleric, for instance, is favorable to practical business, for it is the temperament of action; the sanguine to Belles Lettres, for it is that of enjoyment; the melancholy to deep speculations, for it is that of desire; and the phlegmatic to thorough and universal learning, for it is that of self-possession and patience."

The above observations will suggest to him who is ambitious of mental excellence that the careful study of his own temperament, and its natural tendency, will not be without its practical use. And, at the same time, if the views here submitted be sound, they assure us that temperaments, contrary to what many have supposed, furnish no gauge for the admeasurement of the *intellectual capacity*, and indeed set no bound to limit the acquisitions of mind. Determination in the will, will overcome the impediments thrown in our way by the most unfavorable temperament; and, without this, the richest endowments which the temperament can bestow can never produce the well-disciplined mind, essential to the ripe scholar, the profound philosopher, the sagacious statesman, the accomplished orator, or even the energetic and successful man of business

SECTION X.—*Nom omnes omnia possumus.*

We are not all able to accomplish all things." Few men possess the character of universal genius. And perhaps the number is equally small that might not excel in some one sphere of action. Clavius, when a boy, was noted for nothing but his stupidity. His teachers could do nothing with him, till at length one of them tried him in geometry; this kindled the latent spark, awoke his sleeping genius, and the almost hopelessly stupid boy became one of the most distinguished mathematicians of the age. The celebrated Boyle, after giving credit to his tutor for his instructions in the Roman tongue, confesses that during his travels, through neglect, he forgot much that he had acquired, and never afterward could find time to redeem his losses. From this we infer that the natural bent of his mind was not strongly inclined to classical studies, else he who found time to achieve all he attempted would have found time for this also.

Where there is a constitutional unfitness for any sphere of action, it were worse than useless for the individual to enter upon it. He may strive to overcome his impediment, to rise in his profession, to develop the requisite energy, but even the earnestness and perseverance of his exertion cannot save him from failure and disappointment. When the viscount of Dundee, the famous Claverhouse of Old Mortality, whose name Scott has rendered immortal, commanded the Scotch insurgents, the son of one of

his intimate friends joined them. A skirmish shortly after ensued, and the new recruit fled. Dundee saved him from disgrace by pretending that he had sent him with orders into the rear. He then told him in private that he had entered a service for which it was his misfortune to be constitutionally unfit. He advised him to leave the army, offering to furnish an honorable excuse for so doing. The young man, with a sense of the deepest shame, threw himself at the feet of the general, and protested that his failure in duty was only the effect of a momentary weakness, the recollection of which should be effaced by his future good conduct, and entreated Dundee, by the love he bore his father, to give him a chance at least of regaining his reputation. The general still endeavored to dissuade him from remaining with the army; but as he continued urgent to be admitted to a second trial, he reluctantly gave way to his request. "But remember," said the old general, "if your heart fail you a second time, you must die. The cause I am engaged in is a desperate one, and I can expect no man to serve under me who is not prepared to fight it out to the last. My own life, and all those who serve under me, are unsparingly devoted to the cause of King James; and death must be his lot who shows an example of cowardice." The young man embraced the stern proposal with eagerness. But in the very next skirmish in which he was engaged, his constitutional timidity overcame him; he turned his horse to fly, when Dundee, coming up to him, only said,

"The son of your father is too good a man to be consigned to the provost-marshall," and, without another word, shot him through the head with his pistol, with a sternness and inflexibility resembling the stoicism of the old Romans.

No system of education or of training can supply the want of constitutional ability or adaptation. Quintilian was accustomed to say, that "the remedy for luxuriance was easy; but barren soils are overcome by no labor."* Even the best system of education, when employed upon such persons, will only serve to render their natural deficiency more apparent. Art can never supply nature's lack; much less can it be successful when employed in opposition to nature. An ancient fable teaches a significant moral: "A mole, having consulted many oculists for the benefit of his sight, was at last provided with a good pair of spectacles; but, upon his endeavoring to make use of them, his mother told him, that though they might help the eye of a *man*, they could be of no use to a *mole*." Innumerable cases occur that cannot fail to remind us of the mole with his spectacles.

Section XI.—*Application of preceding principles to the discipline of mind.*

The above principles, we think, fully demonstrate the importance of a careful discrimination of our mental susceptibilities, and a well-directed, energetic training of them, in order to the full development of

* Facile remedium est ubertatis, sterilia nullo labore vincuntur.

our intellectual character. They show that man must be *educated*, in the legitimate sense of that word, or the full development of his powers will not be realized.

The sphere of instinct is uniform and invariable, its development is spontaneous and perfect, so far as we can observe. Hence the animal creation require no tutelage; whatever powers of instinct are possessed by any individual of a species, are possessed by every individual of that species, and in nearly equal degrees. This power requires no cultivation to bring it to maturity, nor will any cultivation carry it, in anything essential, to any higher state of perfection. The crocodile, true to the mysteriously implanted instincts of his nature, seeks the water as soon as he bursts from his shell; "the new-born lizard, or worm, or fly, is presently invested with the ancient habits of his race;" the birds of passage, without instruction, commence at the appointed time their migratory flight; the "military tactics of the baboon," so surprisingly well adapted and so wonderfully exact, are nature's untutored impulses, nor would the prospect of either life or death tempt him to deviate in the least from the beaten track; the bee, born to-day, is just as skillful an architect and just as profound a geometrician as he will be after the longest possible age and experience, nor are the present generation of his race wiser than were those of a thousand generations preceding. All these require no training, because the instinct that leads them along is susceptible of no improvement.

Widely different from this is mind, as contra-distinguished from instinct. It is developed only by cultivation, and multitudinous are the degrees of its development in different individuals, as well as the peculiarities of its manifestation. Every bee is an architect, but few men can acquire architectural skill; every insect possesses the philosophy of instinct, but comparatively few men the philosophy of reason. Providence has, indeed, ordained a primary training for the children of men. We see this in the development of the powers of sensation and perception almost necessarily resulting from our relations to the material world, and with comparatively little voluntary exertion on our part.

Let us refer to *intelligent sight*, as an instance of this primary training to which man is subjected by the benign Providence which watches over us. How unmindful are many of the fact, that the power of intelligent sight, that is, of being able to judge of the dimensions, form, distances, &c., of objects, is an acquired faculty, the result of education, and not an original power! It is said that Casper Hauser, when first delivered from the dark dungeon in which he had been immured from earliest childhood, had the most confused and indistinct notions of objects of sight. The beautiful prospect seen from his window, to his untutored sense, seemed only paint daubings upon the window. Experience, however, soon discovered to him the true relations of things. So does every one, by insensible degrees, acquire the power of intelligent sight. The same is true of our

other senses. How wonderful those allotments, so well calculated, in their every aspect, to bring about the incipient development of our intellectual no less than our physical nature!

But we have had more special reference to that higher or more advanced intellectual training, which is almost exclusively voluntary, that is, premeditated, determined, and prosecuted, not so much from any necessity of our nature or the constitution of things in the natural and moral world, as from the determination of the reason and judgment. It is here in the more intellectual parts of our education or discipline that our selection of subjects of contemplation and study is more entirely voluntary. Hence the diversity of select subjects, each giving peculiarity to the development of intellect; or rather, perhaps, we should say, each selected from some peculiarity of inclination, adaptation, or power, and in its turn tending to render that particularity more particular.

We are far from asserting, however, that all mind is susceptible of the same degree and kind of development; or even that such a result would be desirable if it lay within the range of possibility We should as soon think of reducing the face of nature to one dull and tiresome uniformity; of meting out the ocean with the same measure; of graduating the mountains to the same height and slope; of making the floweret bloom with uniform beauty and fragrance, and the forest stand with uniform growth. We should as soon think of bringing all men to the

same bodily stature, the same craniological conformation, the same development of parts, equal perfection of limb, flexibility of joint, suppleness of muscle, or strength and agility of frame. We should as soon think of obtaining uniform development of the organs of sense, as of the powers of intellect. Diversity, no less than uniformity, comes within the scope of nature's plan of operations. We cannot avoid it, if we would, in the development of mind any more than in anything else; nor would it be desirable to avoid it, if we could.

Has God bestowed upon an individual some particular genius? it is one of the plainest dictates of reason that that genius should have special cultivation. To thwart that bent of genius is to oppose both providence and nature. To give to it sole attention would be equally injurious; for He who has given natural taste and genius, has also ordained appropriate checks by which they are to be restrained within due bounds. Quintilian remarks: "It is deservedly considered meritorious in a preceptor, to mark the differences of genius, in those whom he has undertaken to educate, and to ascertain in what direction nature would carry each of them. For in this respect there is an incredible variety, the forms of minds being almost as multifarious as those of bodies."* We will add, that it is equally important

* Virtus præceptoris haberi solet, nec immerito, dilligenter in iis quos erudiendos susceperit, notare discrimina ingeniorum, et quo quemque natura maxime ferat, scire. Nam est in hoc incredibilis quædam varietas, nec panciores animorum pene, quam corporum formæ.—*Quint. de Instit. Orat. Proœm.*, lib. ii, 8.

that the checks to undue or disproportioned development should also be observed, and their intimations sacredly regarded.

All our faculties are designed to be exerted in harmony with each other; hence no one of them can receive its full and most perfect development, without the coincident development of the rest. The *whole man* must be educated. The perceptive faculties must be developed and actively employed; habits of attention—the art of "being a *whole man* to one thing at a time"—must be formed; the power of memory, not only in its relation to general principles, but also in its relation to particular facts, is to be assiduously cultivated; reflection, embracing the exercise of the reasoning faculty, so indispensable to original judgment, must be exercised till its exercise becomes habitual and pleasing; and the imagination, including fancy and wit, which sheds over every object of perception or thought an ideal radiance, is not to be left uncultivated. Where all these faculties are developed—developed in their due proportion, and exercised harmoniously and with proper subordination—you have the disciplined mind; the mind, it may be, that is not calculated to soar and shine in any one department of thought or action, but able to employ its powers usefully and honorably in any appropriate sphere.

These characteristics, however, we will present more fully in another section.

SECTION XII.—*Characteristics of the disciplined mind.*

Our treatise would be incomplete, did we not point out some of the characteristics of the well-disciplined mind. In attempting this, we have used freely the "review of those qualities which constitute a well-regulated mind," appended to Abercrombie's Philosophy of the Mind.

This recapitulation embraces the following particulars:—

1. *The well-disciplined mind will possess a command over the attention.*

This is necessary for the exercise of every other mental process. Careful observation, consecutive thinking, and correct judging and reasoning, are not to be had without it; and nothing more clearly indicates the ascendency of the higher over the lower principles of our nature. Hence the power of attention, while it is also a result of mental training and discipline, lies at the foundation of all improvement of character, both intellectual and moral. There is, indeed, every reason to believe that the diversities in the power of judging, in different individuals, are much less than we are apt to imagine; and that the remarkable differences observed in the act of judging are rather to be ascribed to the manner in which the mind is previously directed to the facts on which the judgment is afterward to be exercised. The command of the attention, then, is a first and indispensable requisite to a well-disciplined mind. The command of attention implies also that endurance

of intellectual effort which is so essential in the investigation of knotty and difficult subjects, as well as to the establishment of enlightened and correct judgments.

2. *The well-disciplined mind will have power to regulate and control the succession of its thoughts.*

This power is very much the result of cultivation, and with it is closely connected the habit of regular and consecutive thinking. It is primarily a voluntary act, and the act, often repeated, becomes habitual; then the habit gains strength with exercise, till the individual's control over the succession of his thoughts becomes firmly established. Few habits have greater influence than this in giving tone and consistency to the whole character. Where the thoughts are permitted to wander at large, and to take any direction that fancy or external circumstances may dictate, they will generally be devoted to frivolous and transient objects, and be occupied, not a small portion of the time, with vague and dreamy reveries. The control which an individual may exercise over the succession of his thoughts will affect his position in the scale of moral as well as intellectual excellence. And when this control is firmly established, one of the great ends of mental discipline is secured.

3. *The disciplined mind will possess the habit of correct association.*

By correct association, we mean that facts and principles will be associated in the mind according to their true and most important relations. Our

association of thoughts is not only affected by our circumstances, situations, and occupations, but also by the discipline of mind we may have acquired. This habit is essential to a good memory, especially to that kind of memory which is characteristic of a cultivated mind; namely, that which is founded not upon incidental connections, but on true and important relations It is also nearly allied to the useful exercise of reflection, especially when employed in evolving the general principles or conclusions that are reached through a careful observation of the relations of particular facts. It is thus that the well-disciplined mind often traces remarkable relations and deduces important conclusions from facts which, to the common understanding, appeared to have no connection, or only a remote and incidental one.

4. *The well-disciplined mind will possess a proper control over the imagination.*

This control of the imagination implies that it be restrained from wandering at large in the airy regions of fancy; but that its range be restricted to objects which harmonize with truth, objects that possess a real interest and importance. The utility of the imagination, and its general influence upon the whole intellectual character, we have already seen. It is an impulsive faculty, that may be turned to purposes of the greatest moment, both in intellectual pursuits and in the cultivation of benevolence and virtue. But, on the other hand, it may be so employed as to debase both the intellectual and moral character.

5. *A well-disciplined mind implies habits of careful observation.*

The improvability of the power of observation is sufficiently seen in those remarkable habits of sensation and perception which have ever attracted the attention of philosophers, as well as in our daily observation upon different individuals. The well-known tale—"Eyes and no Eyes, or the Art of Seeing"—which represents two lads as taking the same walk in succession, the one seeing nothing, and having a "dull and tiresome walk," the other perfectly enraptured with the pleasing objects seen in his walk, as well as with its varied incidents—sketched as it is so true to life and reality, presents a striking illustration of the advantage of an observing eye, and of the blank occasioned by its absence. This habit of observation is a fruitful source of knowledge; it enables us to glean wisdom from every passing event, and from every object of sense.

6. *The well-disciplined mind will possess a memory at once comprehensive and tenacious.*

We admit that the recollection of *things* is more important than the recollection of *words;* and that memory that comprehends *principles* more important than that which is limited to *facts;* but the perfection of memory, as we have already seen, is to combine the two. This may not always be done in equal degrees of perfection by different individuals; it is clearly evident that much depends on cultivation—habit and discipline.

The following narration is in point:—"I once

knew an aged prelate, remarkable for a lively and unclouded mind, whose stores of literature appeared to be always at his command. With the utmost facility, as occasion required it, and yet without any appearance of pedantry, did he quote his favorite passages from Sophocles or Pindar, from Horace or Tacitus, from the best English poets, from Milton's prose works, or even from such authors as Erasmus and Grotius. It was easy, and perhaps not unfair, to ascribe to this individual a structure of brain peculiarly fitted for memory; yet his friends were instructed by knowing that he owed the treasures of his age mainly to the *habits* of his youth. When he was a boy at Winchester school, he undertook to commit to memory, within no very long period of time, twelve books of Homer's Iliad, six books of Virgil's Æneid, and several of Cicero's philosophical treatises. So completely did he succeed in the attempt, that, at the expiration of the appointed time, no *dodging* could puzzle him. On the repetition of any one line or sentence in any of these writings, he could immediately repeat the next. Who can doubt that he triumphed over his prodigious task by the resolute and habitual application of his *undivided* powers?"

7. *A well-disciplined mind implies also the power of calm and correct judgment.*

Some of the prerequisites to the formation of a sound judgment we have already noticed. It implies that close attention which will enable the individual to examine the subject in all its parts—not

only in its general outlines, but in its minute details, embracing all those minute particulars, and their relations, which are essential to a correct judgment. It implies, also, an elevation of the intellect above the influence of passion and prejudice. "The great enemies to a sound judgment," says a careful observer, "are *prejudice* and *passion;* and until we are rid of these foes, our intellect will never bear upon the objects of its attention with its proper effect." To digest the ideas that may have found access to the mind through the various avenues of knowledge, so as to retain and classify that which is really valuable, and make it thus our own, is essential to the full development of the *intellectual man.* This constitutes the difference between knowledge and wisdom; which, so "far from being one," as the poet tells us,—

> "Have oftimes no connection. Knowledge dwells
> In heads replete with thoughts of other men;
> Wisdom in minds attentive to their own."

When Sir James Mackintosh was visiting the school for the deaf and dumb at Paris, then under the care of Abbé Sicard, he is said to have addressed this question in writing to one of his pupils, "Doth God reason?" The pupil, for a short time, appeared to be distressed and confused, but soon recovered himself, and wrote on a slate an answer worthy of the profoundest philosopher: "To reason is to hesitate, to doubt, to inquire—it is the highest attribute of a *limited* intelligence. God sees all things, foresees all things, knows all things; therefore God doth

not reason." To reach his proper place in the scale of intelligence, truth must not only be taken upon trust, but man must *hesitate*, *doubt*, and *inquire*.

8. *A well-disciplined mind implies also that the intellectual powers have been trained to activity.*

It is not sufficient that intellectual power has been generated; that power must be actively employed. The *vis inertiæ* of our nature must be overcome. "A foreigner, who had traveled extensively through many portions of the globe, was asked whether he observed that any one quality, more than another, could be regarded as a common or universal characteristic of our species. He answered, in broken English, 'Me tink dat all men *love lazy*.'" A steady activity of mind—honest perseverance in mental application—has always effected more than brilliant talents alone; but when the two are united —when the force of industry is joined to superior abilities—what wonders may be achieved!

9. *A well-disciplined mind also implies a sound condition of the moral feelings.*

In order to the fullest development of mind, there must be a harmonious development and action of all its powers. The moral feelings hold an important relation to this general harmony of the mental functions. Along, then, with the cultivation of the intellectual powers, there must be a cultivation of the benevolent affections and moral feelings; the passions, emotions, and desires must all receive due regulation; and the supreme authority of conscience over the whole intellectual and moral system must

be fully acknowledged. No system of intellectual education, even, can be otherwise than defective, unless it comprehend in its wide scope the due regulation of the moral feelings. And never does intellect become so clear in its perceptions, so penetrating in its research, and so wide in its range, as when allied with a pure and holy heart. The corruption of the heart reaches up to the intellect, mars its symmetry, clouds its horizon, and distracts its action. Purity and truth—the heart and the intellect—have been united by God, and man may not put them asunder. The highest state of intellectual greatness is attainable only in connection with the highest state of moral excellence. The mind is not disciplined as it should be, unless it be disciplined to purity as well as to truth.

APPENDIX.

TOPICAL COURSE OF THEOLOGICAL STUDY.

THE following Course of Theological Study embraces most of the topics in a complete body of divinity. The list of books referred to has been limited to the lowest practicable number. Reference has, in some instances, been made to authors of opposite sentiments. A complete system of divinity is yet a desideratum in the Methodist E. Church.

I.

INTRODUCTORY VIEW OF THEOLOGY.

I. *Preliminary Observations;—including definitions of theology, its sources, objects, divisions, and study.*

Dick's Theology, vol. i, lec. 1; Wilson's Evidences of Christianity, vol. i, lec. 1, 2.

II. *Natural Theology;—its use, extent, and limitation.*

Watson's Theological Institutes, part i, chap. 11 Dick's Theol., vol. i, lec. 2; Watson's Expos., pp. 468, 482.

III. *Supernatural or Revealed Theology;—its possibility, desirableness, necessity, and probable character.*

Dick's Theol., vol. i, lec. 3; Watson's Theol. Insts., part i, chap. 1–8; Wilson's Evidences of Christianity, vol. i, lec. 3.

II.

EVIDENCES OF DIVINE REVELATION.

I. *Genuineness of the Holy Scriptures.*

Watson's Theol. Insts., part i, chap. 12, 13; Dick's Theol., vol. i, lec. 4, 5, 6; Sandford's Help to Faith, part i, chap. 1, 2, 3; Wilson's Ev., vol. i, lec. 4, Keith's Dem. of Cur.; Clarke's Ch. Theol., chap. i; Genuineness of the Word of God, by Ed Bagster's Comprehensive Bible, ch. i, pp. 21–23, 47–65.

II. *Authenticity of the Holy Scriptures.*

Paley's Evidences, part ii, chap. 9; Watson's Theol. Insts., part i, chap. 9, 10; Wilson's Ev., vol. i. lec. 4, 5; Dick's Theol., vol. i, lec 7; Sandford's Help; Keith; Authenticity of the Word of God, by Ed. Bag. Comp. Bib., chap. iii, pp. 24–31, 69–166.

III. *Historical Evidence of Christianity generally considered.*

Paley's Ev., part i; Townley's Bib. Lit.; Sandford's Help, part i, chap. 1, 2, 3, Wilson's Ev., vol. i, lec. 6.

IV. *Proof from Miracles generally considered.*

Paley's Ev., prop. ii, chap. 2; Watson's Theol. Insts., part i, chap. 15, 16; Dick's Theol., vol. i, lec. 7; Sandford's Help, part ii, ch. 2; Wilson's Ev., vol. i, l.7.

V. *Proof from Prophecy generally considered.*

Paley's Ev part ii, ch. 1; Watson's Theol. Insts., part i, ch. 17, 18; Dick's Theol., vol. i, lec. 8; Sandford's Help, p. ii, ch. 4–9; Wilson's Ev., vol. i, lec. 8, 9; Keith on Prophecies.

VI. *Languages in which the original Scriptures were written.*

VII. *State of the Sacred Text.*

Dick's Theol., vol. i, lec. 12; Townley's Bib. Lit, Gen. &c. of the Word of God, ch. ii, pp. 23, 24, 68, 69

VIII. *Internal Evidence of the Holy Scriptures.*

1. The subject generally considered.
   Watson's Theol. Insts., part i, chap. 19, 20; Dick's Theol., vol. i, lec. 9; Sandford's Help to Faith, part i, chap. 4.
2. Character of the sacred writers generally.
   Watson's Theol. Insts., part i, chap. 14; Wilson's Evidences, vol. i, lec. 6.
3. Character of Christ and his apostles.
   Paley's Evidences, part ii, chap. 3-6; Wilson's Evidences, vol. ii, lec. 17.
4. Character and influence of Christianity.
   Paley's Evidences, part ii, chap. 2; Methodist Episcopal Pulpit, ser. 17; Wilson's Evidences, vol. i, lec. 10, 11; *ib.*, vol. ii, lec. 18; Methodist Qr. Rev., vol. xxiii, No. i, art. 3.
5. Coincidence between the Old and New Testaments.
6. Coincidences between the Acts and the Epistles.
   Paley's Horæ Paulinæ.
7. Propagation of Christianity.
   Paley's Evidences, part ii, chap. 9; Dick's Theol., vol. i, lec. 9; Wilson's Evidences, vol. i, lec. 10.

IX. *Objections considered.*

Paley's Evidences, part iii; Dick's Theol., vol. i, lec. 10; Wilson's Evidences, vol. ii, lec. 21.

X. *Inspiration of the Sacred Scriptures.*

Inspiration of the Word of God, by Ed. Bag. Comp Bib., ch. iv, pp. 31–46, 166–337; M. E. Pulpit, ser. ii, Dick's Theol., vol. i, lec. 11; Paley's Ev., part ii, ch. 1; Wilson's Ev., vol. i, lec. 12, 13; Watson's Ex, pp. 193, 464, 486.

XI. *The Sacred Scriptures our Divine Rule of Faith and Practice.*

Peck's Rule of Faith.—The subject is here fully and ably discussed.

XII. *Of the Study and Interpretation of the Scriptures.*

Dick's Theol., vol. i, lec. 13; Wilson's Evidences,

vol. i, lec. 1, 2; *ib.*, vol. ii, lec. 23, 24; Watson's Expos., pp. 112, 186, 211, 272; Ernesti on Interpretation.

XIII. *The two Dispensations.*

Methodist Qr. Rev., vol. xxix, No. i, art. 7; Dick's Theol., vol. i, lec. 14, 15.

III.

THE EXISTENCE OF GOD.

I. *Direct Proofs.*

Paley's Natural Theology, chap. i–xxii; Watson's Theol. Insts., part ii, chap. 1; Dwight's Theology, vol. i, ser. 1; Dick's Theol., vol. i, lec. 16, 17; Clarke's Christian Theol., chap. ii, (subject generally.)

II. *Hypotheses and Arguments of Atheists considered.*

Dwight's Theol. vol. i, ser. 2; Godwin on Atheism, lec. 1–4.

III. *Comparative Influence of Atheism and Christianity.*

Dwight's Theol., vol. i, ser. 3; Godwin on Atheism, lec. 6.

IV.

THE ATTRIBUTES OF GOD.

I. *Personality and Unity of God.*

Paley's Nat. Theol., vol. ii, chap. 23, 25; Watson's Theol. Insts., part ii, chap. 2; Dwight's Theol., vol. i, ser. 4; Dick's Theol., vol. i, lec. 18; Wesley's Sermons, vol. ii, ser. 119; Wesleyana, chap. iii, (attributes generally;) Clarke's Christian Theology, chap. 3, (subject generally.)

II. *Eternity and Spirituality of God.*

Watson's Theol. Insts., part ii, chap, 2, 3; Paley's

Nat. Theol., vol. ii, chap. 24; Dwight's Theol., vol. i, ser. 5; Dick's Theol., vol. i, lec. 17.

III. *Omnipresence or Immensity of God.*

Watson's Theol. Insts., part ii, chap. 3; Paley's Nat. Theol., vol. ii, chap. 24; Dwight's Theol., vol. i, ser. 6; Dick's Theol., vol. i, lec. 19; Wesley's Sermons, vol. ii, ser. 116.

IV. *Omniscience or Knowledge of God.*

Watson's Theol. Insts., part ii, chap. 4; Paley's Nat. Theol., vol. ii, chap. 24; Dwight's Theol., vol. i, ser. 6; Dick's Theol., vol. i, lec. 21.

V. *Wisdom of God.*

Watson's Theol. Insts., part ii, chap. 5; Dwight's Theol., vol. i, ser. 13; Dick's Theol., vol. i, lec. 22.

VI. *Omnipotence of God.*

Watson's Theol. Insts., part ii, chap. 3; Paley's Nat. Theol., vol. ii, chap. 24; Dwight's Theol., vol. i, ser. 7; Dick's Theol., vol. i, lec. 23.

VII. *Immutability of God.*

Watson's Theol. Insts., part ii, chap. 5; Dwight's Theol., ser. 5; Dick's Theol., vol. i, lec. 20.

VIII. *Justice of God.*

Watson's Theol. Insts., part ii, chap. 7; Dwight's Theol., vol. i, ser. 10; Dick's Theol., vol. i, lec. 25.

IX. *Truth or Veracity of God.*

Dwight's Theol., vol. i, ser. 11; Dick's Theol, vol. i, lec. 26.

X *Goodness or Benevolence of God.*

Watson's Theol. Insts., part ii, chap. 6; Paley's Nat. Theol., vol. ii, chap. 26; Dwight's Theol, vol. i, ser. 8, 9, 12; Dick's Theol., vol. i, lec. 24.

XI. *Holiness of God.*

Watson's Theol. Insts., part ii, chap. 7; Dick's Theol., vol. i, lec. 27.

XII. *Incomprehensibleness of God.*

V.

THE TRINITY IN THE GODHEAD.

I. *The Doctrine of the Trinity.*

1. The doctrine explained. 2. Testimony of the Scriptures. 3. Collateral proof from the Scriptures. 4. Testimony of ancient Jews and heathen 5. Testimony of the early Christian church. 6. Objections to the doctrine considered—inconceivable—inconsistent with the divine unity—few texts to support it. Watson's Theol. Insts., part ii, chap. 8, 9; Dwight's Theol., vol. ii, ser. 71; Dick's Theol., vol. i, lec. 28, 29; Wesley's Sermons, vol. ii, ser. 60; Fletcher's Works, vol. iii, part 6–8; Clarke's Christian Theol., chap. iv, (subject generally.)

II. *Divinity of Christ; or, Christ the true and perfect God.*

1. Pre-existence of Christ.
   Watson's Theol. Insts., part ii, chap. 10; Dick's Theol., vol. i, lec. 30; Fletcher's Works, vol. ii, part vii, sec. 2, 3.
2. Incarnation of Christ.
   Watson's Theol. Insts., part ii, chap. 16; Dwight's Theol., vol. ii, ser. 42; Watson's Sermons, vol. i, ser. 22; Fletcher's Works, vol iii, part vi, chap. 12.
3. Direct Scripture testimony to the divinity of Christ.
   Fletcher's Works, vol. iii, part vi, chap. 3, 4, 5; *ib.*, part viii; Wesleyana, chap. 4, (subject generally.)
4. Christ the Jehovah of the Old Testament.
   Watson's Theol. Insts., part ii, chap. 11;

Theol., vol. i, lec. 31; Fletcher's Works, vol. iii, part vi, chap. 6.

5. Titles applied to Christ expressive of his divinity.
Fletcher's Works, vol. iii, part vi, chap. 7; Watson's Theol. Insts., part ii, chap. 12; Dwight's Theol., vol. i, ser. 35; Dick's Theol., vol. i, lec. 30.

6. Attributes of Deity ascribed to Christ.
Watson's Theol. Insts., part ii, chap. 13; Dwight's Theol., vol. i, ser. 36; Dick's Theol., vol. i, lec. 31.

7. Works of Christ proof of his divinity:—(1.) Creation; (2.) Providence; (3.) Miracles; (4.) Salvation.
Watson's Theol. Insts., part ii, chap. 14; Dwight's Theol., vol. i, ser. 36; Dick's Theol., vol. i, lec. 31; Fletcher's Works, vol. iii, part vi, chap. 8, 9, 10.

8. Worship to be paid to Christ.
Watson's Theol. Insts., part ii, chap. 15; Dwight's Theol., vol. i, ser. 37; Dick's Theol., vol. i, lec. 32; Fletcher's Works, vol. iii, part vi, chap. 11.

9. Practical importance of the doctrine of Christ's divinity.
Dwight's Theol., vol. i, ser. 38; Dick's Theol., vol. i, lec. 30; *ib.*, lec. 32; Fletcher's Works, vol. iii, part vi, chap. 14.

10. Objections to the divinity of Christ considered.
Fletcher's Works, vol. iii, part vi, chap. 2, 13; Dwight's Theol., vol. ii, ser. 39; Dick's Theol., vol. i, lec. 32.

11. Objections to the Unitarian doctrine of Christ.
Dwight's Theol., vol. ii, ser. 40, 41; Dick's Theol., vol. i, lec. 30.

12. Sonship of Christ.
Watson's Insts., part ii, chap. 12, 16; Treffry on the Eternal Sonship.

III. *The Divinity of the Holy Spirit.*

1. Personality of the Holy Spirit.
Watson's Theol. Insts., part ii, chap. 17; Dwight's

. Theol., vol. iii, ser. 70; Dick's Theol., vol. i, lec. 33.

2. Deity of the Holy Spirit.
Watson's Theol. Insts., part ii, chap. 17; Dwight's Theol., vol. iii, ser. 71; Dick's Theol., vol. i, lec. 33; Wesley's Sermons, vol. ii, ser. 138.

3. Intelligibleness and practical uses of the doctrine of the divinity of the Holy Spirit.

VI.

DOCTRINE OF MAN'S APOSTASY.

I. *Character and State of Man before the Fall.*
Watson's Theol. Insts., part ii, chap. 18; Dwight's Theol., vol. i, ser. 26; Dick's Theol., vol. i, lec. 40; Methodist Episcopal Pulpit, ser. 3; Wesleyana, chap. 7, (subject generally.)

II. *Scripture Doctrine of the Fall.*
Watson's Theol. Insts., part ii, chap 18; Dwight's Theol., vol. i, ser. 27; Dick's Theol., vol. i, lec. 34, 35, 36; Wesley's Sermons, vol. ii, ser. 62; Fletcher's Works, vol. iii, part 5.

III. *Of the Sentence pronounced upon Man.*
Watson's Theol. Insts., part ii, chap. 18; Dwight's Theol., vol. i, ser. 28.

IV. *The Doctrine of Human Depravity proved.*
Watson's Theol. Insts., part ii, chap. 18; Dwight's Theol., vol. i, ser. 29, 30.

V. *The Extent and Degree of Human Depravity.*
Watson's Theol. Insts., part ii, chap. 18; Dwight's Theol., vol. i, ser. 31.

VI. *The Derivation of Depravity from Adam.*
Watson's Theol. Insts., part i, chap. 18; Dwight's Theol., vol. i, ser. 32; Dick's Theol., vol. i, lec. 47.

VII. *Objections to the Doctrine considered.*
1. Supposed inconsistency with the goodness of

God; 2, with the moral agency of man; 3, with the divine commands and invitations; 4, with certain texts which are supposed to indicate that unrenewed man has some degree of holiness.
Watson's Theol. Insts., part ii, chap. 18;

VIII. *Practical Uses and Importance of the Doctrine of Depravity.*

— Dwight's Theol., vol. i, ser. 33; *ib.*, ser. 34.

VII.

THE REMEDIAL DISPENSATION.

I. *Redemption, or the Doctrine of Atonement.*

1. Subject discussed generally.
Watson's Theol. Insts., part ii, chap. 19–22, Dwight's Theol., vol. ii, ser. 50–58; Dick's Theol., vol. ii, lec. 56–58; Watson's Sermons, vol. i, ser. 37.
2. Necessity of the atonement.
Dwight's Theol., vol. ii, ser. 55; Watson's Exposition, pp. 281, 493; Methodist Qr. Rev., vol. xxii, No. ii, art. 2.
3. Nature of the atonement.
Dwight's Theol., vol. ii, ser. 55, 56; Watson's Exposition, pp. 213, 214.
4. Universality of the atonement.
Watson's Theol. Insts., part ii, chap. 25–28.
5. Unconditional benefits of the atonement.
Watson's Theol. Insts., part ii, chap. 23; Dwight's Theol., vol. ii, ser. 58.
6. Salvation of those who die in infancy.
Watson's Theol. Insts., part ii, chap. 18; Watson's Expos., pp. 191, 199.
7. Objections to the doctrine of atonement considered.
Dwight's Theol., vol. ii, ser. 57; Watson's Exposition, p. 493.
8. Theories respecting the atonement.
Watson's Theol. Insts., part ii, chap. 23; Metho-

dist Qr. Rev., vol. xxviii, No. iii, art. 4; *ib.* vol. xxix, No. iii, arts. 4 and 6.

II. *Justification, Nature and Condition of.*

Watson's Theol. Insts., part ii, chap. 23; Dwight's Theol., vol. ii, ser. 64, 69; Dick's Theol., vol. ii, lec. 69–72; Wesley's Sermons, vol. i, ser. 5; Watson's Exposition, pp. 466, 467; Methodist Qr. Rev., vol. xxvi, No. i, art. 1; *ib.*, vol. xxvii, No. i, art. 1; Wesleyana, chap. 10; Clarke's Christian Theol., chap. 9.

III. *Regeneration.*

1. Necessity of regeneration.
   Dwight's Theol., vol. ii, ser. 73; Dick's Theol., vol. ii, lec. 66; Watson's Exposition, p. 186; Clarke's Christian Theol., chap. 10.
2. Nature of regeneration generally considered.
   Watson's Theol. Insts., part ii, chap. 24; Dwight's Theol., ser. 74; Wesley's Sermons, vol. i, ser. 45; Watson's Sermons, vol. ii, ser. 113; Watson's Exposition, pp. 144, 186, 204; Wesleyana, chap. 11.
3. Means by which effected—(1.) Indirect; (2.) Direct.
   Dwight's Theol., vol. ii, ser. 72; Wesley's Sermons, vol. i, ser. 1.
4. General evidences of the renewed state.
   Dwight's Theol., vol. ii, ser. 75–81; *ib.*, ser. 88, 89, 90; Wesley's Sermons, vol. i, ser. 18; Wesleyana, chap. 11.
5. Fruits of the Spirit as evidenced in the regenerate.
   Dwight's Theol., vol. ii, ser. 79–81; *ib.*, 84–86; Wesley's Sermons, vol. i, ser. 8.

V. *Adoption of the Believer.*

Watson's Theol. Insts., part ii, chap. 24; Dwight's Theol., vol. ii, ser. 82; Dick's Theol., vol. ii, lec. 73; Wesley's Sermons, vol. i, ser. 9; Watson's Sermons, vol. ii, ser. 104; Walton's Witness of the Spirit, chap. 2.

V. *Witness of the Spirit.*—(1.) Direct, or witness of God's Spirit. (2.) Indirect, or witness of our own spirit.

Watson's Theol. Insts., part ii, chap. 24; Wesley's Sermons, vol. i, ser. 10, 11, 12; Walton's Treatise on the Witness of the Spirit; Clarke's Christian Theol., chap. 12.

VI. *Holiness, including Sanctification and Christian Perfection.*

Dr. Peck's Scripture Doctrine of Christian Perfection; Watson's Theol. Insts., part ii, chap. 29; Dwight's Theol., vol. ii, ser. 83, 86; Dick's Theol., vol. ii, lec. 74, 75; Wesley's Sermons, vol. i, ser. 40; Wesley's Plain Account; Methodist Episcopal Pulpit, ser. 9; Watson's Expos., pp. 186, 227, 417; Methodist Qr. Rev., vol. xxiii, No. i, art. 6; *ib.*, No. ii, art. 7; Wesleyana, chap. 12.

VII. *Possibility of Falling from Grace.*

Doctrinal Tracts; Fletcher's Works, vol. ii, part iii; *ib.*, part vii; Dwight's Theol., vol iii, ser. 87.

VIII. *The Law and the Gospel.*

Watson's Theol. Insts., part iii, chap. 1; Dwight's Theol., vol. iii, ser. 91; Wesley's Sermons, vol. i, ser. 34–36; Methodist Qr. Rev., vol. xxix, No. i, art. 7; Fletcher's Works, vol. i, ii, part i; Wesleyana, chap. 6; Clarke's Christian Theol., chap. 13.

VIII.

SYSTEM OF CHRISTIAN DUTIES.

I. *Ground of Moral Obligation.*

Watson's Theol. Insts., part iii, chap. 1; Methodist Episcopal Pulpit, ser. 5.

II. *Repentance.*

1. Repentance considered generally.
Clarke's Christian Theol., chap. 7; Wesley's Sermons, vol. i, ser. 7; Wesleyana, chap. 8.

2. Repentance of the unrenewed.
Wesley's Sermons, vol. i, ser. 7.
3. Repentance of believers.
Wesley's Sermons, vol. i, ser. 13, 14.

III. *Faith in God.*

Watson's Exposition, pp. 183, 220, 359, 461; Dwight's Theol., vol. ii, ser. 65, 66; Dick's Theol., vol. ii, lec. 68; Wesley's Sermons, vol. i, ser. 6; vol. ii, ser. 111, 115, 118, 126; Wesleyana, chap. 9; Clarke's Christian Theol., chap. 8.

IV. *Love to God.*

Watson's Theol. Insts., part iii, chap. 2; Dwight's Theol., vol. iii, ser. 92; Watson's Expos., pp. 201, 233, 241, 360, 423, 436.

V. *Christian Virtues.*

1. Reverence of God.
Dwight's Theol., vol. iii, ser. 93.
2. Submission to God.
Watson's Theol. Insts., part iii, chap. 2; Methodist Episcopal Pulpit, ser. 7.
3. Trust in God.
Watson's Theol. Insts., part iii, chap. 2.
4. Fear of God.
Watson's Theol. Insts., part iii, chap. 2.
5. Humility.
Dwight's Theol., vol. iii, ser. 94; Watson's Expos., pp. 186, 191, 237-239.
6. Resignation.
Dwight's Theol., vol. iii, ser. 95.
7. Patience.
Wesley's Sermons, vol. ii, ser. 88.
8. Self-denial.
Wesley's Sermons, vol. i, ser. 48; Watson's Expos., pp. 175, 202, 206.
9 Contentment.
Dwight's Theol., vol. iii, ser. 129.

VI. *Religious Meditation.*

Watson's Sermons, vol. i, ser. 11; Dwight's Theol., vol. iv, ser. 146.

VII. *Obedience to the Law of Christ.*

Wilson's Evidences, vol. ii, lec. 25; Methodist Episcopal Pulpit, ser. 14; Watson's Expos., p. 61.

VIII *Prayer.*

1 General subject, its nature, obligation, efficacy, &c.
Watson's Theol. Insts., part iii, chap. 2; Dwight's Theol., vol. iv, ser. 139, 142; Dick's Nat. Theol., vol. ii, lec. 93; Methodist Episcopal Pulpit, ser. 11; Watson's Expos., pp. 74, 85, 463; Clarke's Christian Theol., chap. 15.

2. Private Prayer.
Watson's Theol. Insts., part iii, chap. 2; Dwight's Theol., vol. iv, ser. 140; Dick's Theol., vol. ii, lec. 94; Watson's Sermons, vol. ii, ser. 73; Watson's Expos., p. 72.

3. Family Prayer.
Watson's Theol. Insts., part iii, chap. 2; Dwight's Theol., vol. iv, ser. 141; Dick's Theol., vol ii, lec. 94.

4. Public Prayer.
Watson's Theol. Insts., part iii, chap. 2; Dwight's Theol., vol. iv, ser. 147; Dick's Theol. vol. ii, lec. 94.

5. Liturgies *vs.* Extemporaneous Prayer.
Watson's Theol. Insts., part iii, chap. 2; Dwight's Theol., vol. iv, ser. 145; Dick's Theol., vol. ii, lec. 95.

6. Objections to prayer considered.
Dwight's Theol., vol. iv, ser. 143; Dick's Theol., vol. ii, lec. 93; Watson's Expos., pp. 74, 440.

IX. *Confession of sin.*

Watson's Expos., p. 38.

X. *Fasting.*

Watson's Expos., pp. 102, 103.

XI. *Watchfulness.*

Watson's Expos., pp. 252, 262, 279, 288, 452.

XII. *Reading of the Scriptures.*

XIII. *Attendance upon Public Worship.*

Watson's Expos., p. 406; Clarke's Christian Theol., chap. 14; Dwight's Theol., vol. iii, ser. 138.

XIV. *Observance of the Ordinances of Religion.*

Wesley's Sermons, vol. i, ser. 16.

XV. *Relative Christian Duties.*

1. Love to our neighbor.
   Wesley's Sermons, vol. ii, ser. 99; Dwight's Theol., vol. iii, ser. 96–99; Watson's Sermons, vol. ii, ser. 111.
2. Duty of parents to children.
   Wesley's Sermons, vol. ii, ser. 99, 100; Dwight's Theol., vol. iii, ser. 111, 112; *ib.*, ser. 147, 148.
3. Duty of children to parents.
   Wesley's Sermons, vol. ii, ser. 101; Dwight's Theol., vol. iii, ser. 110.
4. Duty of civil rulers.
   Dwight's Theol., vol. iii, ser. 113.
5. Duty of subjects of civil government.
   Dwight's Theol., vol. iii, ser. 114.
6. Chastity.
   Dwight's Theol., vol. iii, ser. 119–121.
7. Temperance.
   Dwight's Theol., vol. iii, ser. 118.
8. Truthfulness or integrity.
   Dwight's Theol., vol. iii, ser. 125.
9. Industry.
   Dwight's Theol., vol. iii, ser. 122.
10. Charity to the poor, or benevolence.
    Wesley's Sermons, vol. ii, ser. 136; Dwight's Theol., vol. iii, ser. 130; Watson's Expos., pp. 68, 436; Methodist Episcopal Pulpit, ser. 20.

XVI. *Improvement of Time.*

Wesley's Sermons, vol. ii, ser. 98; Watson's Sermons, vol. ii, ser. 98.

XVII. *Avoiding the Appearance of Evil.*

Methodist Episcopal Pulpit, ser. 31.

XVIII. *The Decalogue.*

Dwight's Theol., vol. ii, ser. 100–132; Dick's Theol., vol. ii, lec. 102–105.

IX.

DOCTRINES OF RELIGION.

I. *Immortality of the Soul.*

Watson's Expos., pp. 116, 157, 181, 232, 450.

II. *The Free Agency and Responsibility of Man.*

Watson's Theol. Insts., part i, chap. 1; Methodist Qr. Rev., vol. xxvii, No. iv, art. 6.

III. *Of Creation.*

Dwight's Theol., vol. i, ser. 21; Dick's Theol., vol. i, lec. 37.

IV. *Of Angels—holy and fallen.*

Clarke's Christian Theol., chap. 26; Dwight's Theol., vol. i, ser. 18–20; Dick's Theol., vol. i, lec. 38, 39; Wesley's Sermons, vol. ii, ser. 76, 77; Watson's Exposition, pp. 76, 148, 150, 189, 450.

V. *Of Heaven—the Three-fold Heaven.*

Dwight's Theol., vol. i, ser. 17; Watson's Expos., pp. 43, 94, 231, 433, 434.

VI. *Of the Nature of Man.*

Dwight's Theol., vol. i, ser. 22–24; Wesley's Sermons, vol. ii, ser. 108, 114; Methodist Episcopal Pulpit, ser. 3.

VII. *Intercession of Christ.*

Dwight's Theol., vol. ii, ser. 58; Dick's Theol., vol. ii, lec. 59.

VIII. *Divine Providence.*

Methodist Episcopal Pulpit, ser. 13; Dick's Theol., vol. i, lec. 41–43; Wesley's Sermons, vol. ii, ser. 72; Watson's Expos., pp. 80, 81, 83, 117, 447; Clarke's Christian Theol. chap. 29.

IX *Kingdom of Christ.*

Watson's Expos., pp. 35, 53, 82, 177; Dick's Theol., vol. i, lec. 64.

X *General Spread of the Gospel.*

Wesley's Sermons, vol. ii, ser. 68; Watson's Sermons, vol. ii, ser. 95.

XI. *Doctrines of Unconditional Election and Reprobation specially considered.*

Fletcher's Works, vol. ii, part iv–vi; Doctrinal Tracts.

X.

THE FUTURE STATE.

I. *Death Temporal as a Result of Sin.*

Watson's Theol. Insts., part ii, chap. 18; Methodist Episcopal Pulpit, ser. 4; Dwight's Theol., vol. iv, ser. 163; Clarke's Christian Theol., chap. 31.

II. *The Intermediate State of the Dead.*

Watson's Theol. Insts., part ii, chap. 29; Dwight's Theol., vol. iv, ser. 164; Dick's Theol., vol. ii, lec. 80, 81; Watson's Expos., pp. 116, 181.

III. *The Resurrection of the Body.*

Wesley's Sermons, vol. ii, ser. 134; Dwight's Theol., vol. iv, ser. 165; Kingsley on the Resurrection; Dick's Theol., vol. ii, lec. 82; Watson's Sermons, vol. i, ser. 19; Watson's Expos., pp. 181, 231, 232, 448; Methodist Episcopal Pulpit, ser. 30.

IV *The Final Judgment.*

Wesley's Sermons, vol. i, ser. 15; Dwight's Theol., vol. iv, ser. 166; Dick's Theol., vol. ii, lec. 63; Watson's Expos., pp. 89, 90, 176, 254, 255, 264, 267; Clarke's Christian Theol., chap. 32.

V. *The Future Blessedness of the Righteous.*

Wesley's Sermons, vol. ii, ser. 140; Dwight's Theol., vol. iv, ser. 169–171; Dick's Theol., vol. ii, lec. 83; Clarke's Christian Theol., chap. 34.

VI. *The Future Punishment of the Wicked.*

Merritt and Fisk's Discussion on Universal Salvation; Dwight's Theol., vol. iv, ser. 167, 168; Methodist Episcopal Pulpit, ser. 23; Universalism Examined, Renounced, &c.; Watson's Ex., pp. 42, 117, 151, 269, 352, 479; Clarke's Ch. Theol., chap 33.

XI.

INSTITUTIONS OF RELIGION.

I. *The Christian Church.*

Watson's Theol. Insts., part iv, chap. 1; Dwight's Theol., vol. iv, ser. 149; Clarke's Christian Theol., chap. 17.

II. *The Ministry.*

Wesley's Sermons, vol. ii, ser. 139; Dwight's Theol., vol. iv, ser. 150–154; Dick's Theol., vol. ii, lec. 84, 85; Watson's Sermons, vol. i, ser. 35, 37; Methodist Episcopal Pulpit, ser. 24; Clarke's Christian Theol., chap. 25.

III. *The Christian Sabbath.*

Watson's Theol. Insts., part iii, chap. 3; Dwight's Theol., vol. iii, ser. 105–109.

IV. *Of the Sacraments in General.*

Watson's Theol. Insts., part iv, chap. 2; Dick's Theol., vol. ii, lec. 86, 87.

V. *The Lord's Supper.*

Watson's Theol. Insts., part iv, chap. 4; Dwight's Theol., vol. iv, ser. 160, 161; Dick's Theol., vol. ii, lec. 90–92; Dr. Clarke's Sermon on; Watson's Expos., pp. 274, 278–283, 447; Clarke's Christian Theol., chap. 19.

VI. *Baptism.*

1. On what the obligation to its observance rests. Hibbard on Baptism, chap. 9; Dick's Theol., vol. ii, lec. 88.

2. Nature of the sacrament.
   Watson's Theol. Insts., part iv, chap. 3; Dwight's Theol., vol. iv, ser. 156; Dick's Theol., vol. i, lec. 88, 89; Hibbard on Baptism, chap. 10; Watson's Expos., p. 318.
3. The mode of its administration.
   Watson's Theol. Insts., part iv, chap. 3; Methodist Episcopal Pulpit, ser. 28, 29; Hibbard on Baptism; Dwight's Theol., vol. iv, ser. 159; Dick's Theol., vol. ii, lec. 88; Methodist Qr. Rev., vol. xxvi, No. iii, art. 1.
4. The time or order of baptism.
   Hibbard on Baptism, chap. 11; Clarke's Christian Theol., chap. 18, (general subject.)
5. Subjects of baptism.
   Watson's Theol. Insts., part iv, chap. 3; Dwight's Theol., vol. iv, ser. 157, 158; Dick's Theol. vol. ii, lec. 88; Hibbard's Treatise on Infant Baptism; Watson's Expos., pp. 199, 200.

XII.

MISCELLANEOUS SUBJECTS.

I. *Church Polity.*

Methodist Discipline; Hedding on Discipline; Defense of our Fathers; Ecclesiastical Polity, by A. N. Fillmore; Essay on Church Polity, by A. Stevens; Powell on the Apostolical Succession; Original Church of Christ, by Dr. Bangs.

II. *Church History.*

Mosheim's Eccl. History; Eusebius's Eccl. History; Bangs's Hist. M. E. Ch.; D'Aubigne's Hist. Ref.; Milman's Hist. Christianity; Waddington's Church History.

III. *Bible History.*

Turner's Sacred History of the Bible; Gleig's Hist. of the Bible; Hunter's Sacred Biography; Robinson's Christian Characters.

IV. *Biblical Literature.*

Essays on Bib. Lit., 1 vol. 8vo.; Hurder's Hebrew Poetry; Townley's Illustrations of Bib. Lit.; Jahn's Bib. Archeology; Lowth's Lectures on Hebrew Poetry.

V. *Philosophy of Language—Rhetoric.*

Blair's Rhetoric; Whateley's Rhetoric; Boyd's Elements of Rhetoric and Literary Criticism; Johnson's Treatise on Language; Mill's Rhetoric.

VI. *Logic.*

Hedge's Logic; Mill's do.; Whateley's do.

VII. *Sacred Rhetoric, or Pulpit Eloquence.*

Maury on Eloquence; Porter's Lectures; Blair's Lectures; Campbell's Lectures; Russell's Pulpit Elocution; Caldwell's Manual of Elocution.

VIII. *Philosophy of the Mind.*

Upham's Mental Philosophy; Abercrombie's do.; Reid's do.; Stewart's do.; Brown's do.; Locke's Conduct of the Understanding.

IX. *The Will.*

Reid on the Will; Tappan do.; Upham do.

X. *Moral Philosophy.*

Wayland's Moral Science; Dymond's Essays; Paley's Moral Philosophy; Abercrombie's do.

XI. *General History.*

Tytler's Universal History; Alison's Hist. of Europe; Hallam's Middle Ages; Bancroft's Hist. of the United States.

XII. *General Literature.*

Montgomery's Lec. on Lit., Poetry, &c.; Hallam's Int. to the Lit. of Europe; Alison's Essays; Chamber's Cyclopedia of Eng. Lit.; Sismondi's Lit. of South Europe; Anthon's Classical Dict.; Griswold's American Literature.

XIII. *History of Philosophy.*

Henry's Epitome of Hist. Phil.; Stewart's Dissertations on the Progress of Metaphysical Science.

XIV. *History of the Arts.*

Brande's Cyclopedia of Science and Art; Lossing's Hist. of the Fine Arts; Hazen's Popular Technology; Bigelow on the Useful Arts.

XV. *Natural Science.*

Physical Condition of the Earth, (Harper's, 1845;) Mudie's Guide to the Observation of Nature, (*ib.*:) Sacred Philosophy of the Seasons; Brougham's Pleasures and Advantages of Science; Potter's Science applied to the Domestic Arts, &c.; Griscom's Animal Mechanism and Physiology; Architecture, &c., of Birds; Natural Hist. of Insects; Philosophy of Nat. Hist., Smellie.

XVI. *General Education.*

American Education; Dick on Improvement of Society; Pursuit of Knowledge under Difficulties; Potter and Emerson's School and Schoolmaster.

XVII. *Medical Science—Mental and Religious Bearings.*

Ticknor's Philosophy of Living; Upham's Disordered Mental Action; Paley's Natural Theology.

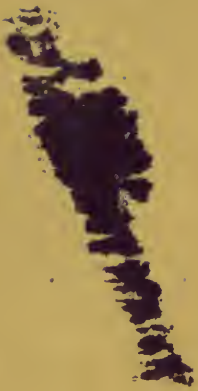
XVIII. *Political Economy.*

Potter's Political Economy; Wayland's Pol. Econ.; Bayard's Constitution of the United States.

XIX. *Statistical, &c.*

M'Culloch's Universal Gazetteer, Encyclopedia of Religious Knowledge; Biographical Dictionary Rupp's Hist. of Relig. Denominations in U. S.

THE END.



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